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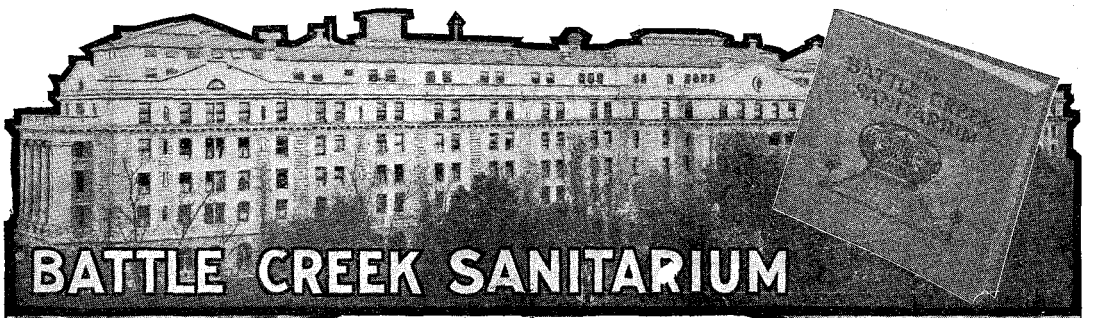

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The Outlook

NOVEMBER 4, 1911

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor

THEODORE ROOSEVELT
Contributing Editor

THE GOVERNMENT AND THE STEEL CORPORATION

The so-called Steel Trust is the latest of the great combinations that have felt the heavy hand of the Government laid upon them. On Thursday of last week the Department of Justice filed in the Circuit Court at Trenton, New Jersey, a petition which will result in haling into court not only the United States Steel Corporation and its subsidiary companies, but also eighteen individuals, including Mr. Morgan, Mr. Rockefeller, Mr. Carnegie, Mr. Gary, Mr. Perkins, Mr. Schwab, and Mr. Frick. The petition states at length the various actions by the Steel Corporation and its auxiliary companies on which is grounded the charge that they have violated the Sherman Anti-Trust Law. Among these actions is stated at length the process by which the United States Steel Corporation acquired the Tennessee Coal and Iron Company; and in this connection the petition of the Government refers to the call made by Messrs. Gary and Frick upon President Roosevelt, and says that the President was not fully advised as to the state of affairs, and therefore did not have the opportunity of knowing that the desire to stop the panic (then at its height) was not the sole moving cause, and, being moved to apply what was the only known remedy, stated that he did not feel it his duty to prevent the transaction. With reference to this it should be borne in mind that President Roosevelt's action in that matter—or rather non-action—has no bearing whatever upon the present procedure, as it was made clear at the time and has been emphasized often since, that President Roosevelt's non-interference was determined upon without any reference whatever to the motives of the men engaged in the transaction. The prosecution of the Steel Corporation and the other defendants in the present action takes the form of a petition for a decree that the combination is unlawful, for an injunction to prevent the defendants from carrying out the combination, for a decree dissolving the combination, and for such other relief as may be necessary and proper. When the United States Supreme Court ordered the dissolution of the Standard Oil and Tobacco combinations, that Court declared that not every combination that incidentally restrained trade was in violation of the Anti-Trust Law, but that those combinations which by their actions and their organizations were in a position to raise prices, reduce output, and deteriorate quality were in violation of the law; and that, in this case as in other cases, if the inevitable effect of the combination was of this character, the inference was that such effect was intended. The Court, moreover, showed that in bringing about this effect both the Standard Oil Company and the Tobacco Company used their power in illegal ways. In brief, therefore, there are three conclusions with regard to trusts that the Court has established, and that may be taken as standards by which the Steel Corporation may be judged: (1) The mere bigness of the Steel Corporation is not proof that it is illegal. (2) If the Steel Trust has shown that it possesses the power, and therefore must be presumed to have the intent, to control prices, reduce output, or deteriorate quality, it is illegal. (3) If in the course of its activities it has done illegal acts, it may be called to account for those acts. Apparently the question as to illegal acts as indicated in the third point is not raised, and the emphasis in this prosecution is all laid on the allegation that the combination is illegal by virtue of the power it may exercise.

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IS REGULATION BY LAWSUIT DESIRABLE?

Coming so soon after the decree of the Supreme Court in the Tobacco and Oil cases, and after the institution of suits against the Bath-Tub and Electric Light Trusts, this prosecution of the Steel Corporation makes all the more evident the determination of the Administration to insist that the Sherman Anti-Trust Law be enforced. This insistence upon compliance with the law of the land is altogether wholesome, and should be welcomed by every one who believes that laws are to be obeyed. This, however, does not at all debar any law-abiding citizen from raising the question whether the Anti-Trust Law of itself is either just and clear, or adequate for the purpose of preventing the evils of monopoly. The Outlook does not believe that the Sherman Anti-Trust Law is of itself either clear or just, for it does not enable a business man to know whether his acts may be regarded by the courts as tending to create a monopoly or not. Moreover, The Outlook does not believe that the Sherman Law is adequate to prevent monopoly, for the simple reason that its only operation is to undo evil that has already been done, and punish those who have done it, without providing any means for making sure that those evils do not arise, except through instilling into the hearts of men fear as to what the Government may possibly do. Furthermore, the mere breaking up of combinations, though it may reduce the possibility of monopoly, deprives the country of many real advantages that are secured through the economical use of large masses of capital and the high organization of business. There is no doubt whatever, for example, that the Steel Corporation has conferred great benefits upon the country. Moreover, the Steel Corporation has been willing to subject itself to Governmental regulation. Its attitude towards the Government has been very different from that, for instance, of the Standard Oil Company. It has asked that the Government should exercise control over it; and yet, under the present law, the only way the Government can exercise control over it is by the negative and destructive method of haling it into court, and threatening it with all sorts of trouble and disaster for what it is alleged to have done in the past. It is no wonder that business under such circumstances is in a state of uncertainty, and yet, on the other hand, that the people are suffering from some of the evils of monopolization. The Government ought to have the means, as it has the undoubted right, to take such a combination as the Standard Oil Company, or the Tobacco Company, or the Steel Corporation, and subject it to rules and regulations which it could conform to, and which in turn would make it impossible for the combination to control prices, restrict output, or deteriorate quality. For twenty years, that is, ever since the Sherman Law has been on the statute-books, the country has been trying to regulate corporations by lawsuit; and the result has been that the country has gained neither the full benefit of industrial combination nor adequate immunity from the evils of monopoly. What the country needs and will soon demand will be the regulation of corporations by administrative action which will free industry from the uncertainty that now obtains, and at the same time render it impossible for the obvious evils of monopoly even to arise. We wish that the Administration, while not swerving from its determination to enforce the law, would at the same time lead the way to a more constructive method of controlling the development of industry and commerce.

ALASKA AS SEEN BY SECRETARY FISHER

Alaska "should be developed properly as well as promptly." These words of Mr. Fisher, Secretary of the Interior, express in brief the Alaskan policy which he outlined as his own before the American Mining Congress in Chicago on Friday of last week. Naturally, the principal phase of Alaskan development which Mr. Fisher considered before such a body was that of its mineral resources, including its coal-fields, and that of its transportation facilities. After expressing his high opinion of the stable character of a large portion of the Alaskan population, and after repeating what has often been said, that the existing coal-land laws in Alaska are unsatisfactory, he described the railways and the coal-fields that constitute the principal problems of development. He declared that the quality of Alaska coal is not as good as has sometimes been affirmed, and that the demand for coal has been lessened by the supply of California oil. He pointed out that there are two great coal-fields in Alaska. The Bering coal-field has been more prominent in recent discussion on account of the controversy over the Cunningham Claims

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there, and the interest shown in the order which withdrew from a National Forest the land around Controller Bay, which is the nearest harbor, if harbor it can be called, to the Bering coal-fields. With regard to Controller Bay, he explained briefly that the grant of land allowed for the building of a railway there did not prevent the future building of competitive railways. We do not believe that competition in railway building will ever have any appreciable effect in solving the Alaskan problems; but, as the whole Controller Bay question is one of past history now, it may be set aside for more important questions that have to do with the future—and it is on the future that Mr. Fisher laid emphasis. Mr. Fisher expressed his opinion that by far the more important coal-field of the two was the Matanuska coal-field. There are already some seventy miles of railway built from Seward and extending toward this field; and he expressed the belief that if the private interests which have custody of this road do not wish to extend it, the Government itself should undertake the task. He pointed out that there was ample precedent for such action at Panama, and that it should be remembered that in acting as a common carrier the Government would be performing a governmental function. Turning then to the coal-fields themselves, Mr. Fisher strongly advocated a leasing system, and gave reasons for believing that such a system would be in every respect practicable. If some of the coal claims now on file should be passed to patent, and if the railway in the region of the Bering coal-fields should continue to be developed by private enterprise, while, on the other hand, the Government should own and operate a road leading to a coal-field kept in the ownership of the Government but leased to private parties, there would be afforded an interesting and valuable opportunity to compare two definite and distinct policies. The great need of Alaska in the matter of transportation is a trunk line road that would open a great part of the territory to settlement and afford opportunity for future development. Mr. Fisher insisted that the business of mining coal and operating railways should be kept in separate hands; and he was positive that even the privately owned railways could be, as they ought to be, kept under strict Governmental control. Mr. Fisher's whole attitude toward the Alaskan problem is one that should give great encouragement to those who realize the importance of protecting the public resources of that rich Territory.

THE GOVERNORS AND THE JUDGE

Ex-Governor Fort, of New Jersey, has sent to The Outlook a letter giving his view of the action taken by the Governors in their recent Conference. We remind our readers briefly what this action was and how it happened to be taken. A Federal judge some months ago rendered a decision in a railway case which aroused much criticism from those who looked to railway regulation by the States. In that decision he held that the State had no right to regulate the rates within the State so as to interfere with the regulation of rates by the Federal authorities. With regard to that decision, Governor Hadley said, in a paper read before the Conference of Governors, that "if the right of regulation of the rates of transportation in intra-State commerce was to be denied to the several States, then there will be enjoyed by the railroad company the right to fix intra-State rates of transportation free from any supervision or regulation." Governor Hadley regarded this as equivalent to giving the railway the power "to levy a tribute upon the people of the several States." After very brief consideration of the subject, the Governors in conference appointed three of their own number, all of them lawyers—Governor Harmon, of Ohio, formerly United States Attorney-General; Governor Hadley, formerly Attorney-General of Missouri; and Governor Aldrich, who has practiced in State and Federal courts—to present to the Supreme Court of the United States a protest against the encroachment upon the rights of the State to regulate railway rates. Criticism has been directed against the Governors for this action. The New York "Tribune" has gone to the length of calling it "silly." Others have said that the Governors have no right to appear before the Supreme Court. Governor Fort, in his letter, expresses the opinion that the Governors' Conference took a perfectly legal procedure, indeed a very common method as to litigation in court, by appointing "a committee of three lawyers (who were also Governors), who were authorized, in the name of the Governors, to ask leave of the Court to file a brief in the pending cases stating the law as they think it is from the standpoint of the State." Governor Fort goes to the length of

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saying that it is farcical to treat this action as in any way extraordinary or extra-judicial. He declares that it is "in exact line with well-accepted practice in all courts of last resort. . . . Any private company or person, who may be affected by a pending case in court between other parties, may be given leave by the Court to file a brief in such a cause. The Governors of all the States decided at Spring Lake to do just that in the suits now pending in the Supreme Court of the United States between the railways and several State utilities commissions. Whatever the decision may be in the pending cases, it will apply to all the States. . . . The action was without the slightest political significance and without the least thought or purpose to curtail the powers or jurisdiction of the United States under the inter-State commerce clause of the Federal Constitution; the action was entirely respectful to the Court." Governor Fort continues:

> The Governors reflected lasting credit upon their States and themselves by taking this initial action; and the course proposed is neither a reflection upon Federal authority, an allegation of State rights, nor an attempt to demand anything of the Court; it is simply the usual procedure in court for presenting a brief in a cause in the result of which one may be interested, although not a party to the suit. The line of cleavage between the Federal and State authority on this question should be speedily settled in order that the traffic on State or inter-State railways may be brought under the clearly defined jurisdiction of either Federal or State authority. The action of the Governors did not seek any new jurisdiction for the States or to take anything from the Federal authority; it simply proposed that an illuminating brief of the law involved in the pending case should be presented to the Court, in a disinterested and purely legitimate way, in order that the Court, in passing upon the whole question, might have before it all the light that the fullest research was able to throw upon it. Every lawyer knows that any court always welcomes such healthful assistance as that.

We are glad to call attention to this phase of the matter. If the action of the Governors in any way tended to limit the power of the Federal Government over inter-State commerce—and practically all the most important commerce of this country is inter-State—it would be a calamity. There is some ground for thus viewing the Governors' action, since a careful reading of Judge Sanborn's decision shows it to be a curtailment of the powers of the State only in so far as those powers are exercised to curtail the power of the Federal Government. Our railways will be regulated efficiently only when the Federal Government uses its full power to regulate, and when all such traffic as is not controlled by the Federal Government is under the control of the States.

FOR THE DEFENSE OF WOMEN AND CHILDREN

On Friday evening, October 20, Carnegie Hall, one of the largest public halls in New York City, held a great audience. The people who gained admittance were only a portion of the large number of those who had applied for tickets to hear ex-President Roosevelt speak on the Conservation of Womanhood and Childhood. The meeting was under the joint auspices of the Civic Forum and the Child Labor League. The purpose of the meeting was to call public attention to the duty of society to protect women and children. The most obvious of the burdens which are laid upon women and children are those imposed by modern industry, which not only drives both women and children into the factory, but also enters the homes and turns many a tenement into a place of wasting toil. It was to this phase of the subject that Mr. Roosevelt devoted his address. One might reasonably expect the newspapers of so great a city to give their readers some intelligent report of the purpose of this meeting and of what was said on this subject. Did they do so? Not at all. They devoted a good deal of space to Mr. Roosevelt's speech; but, instead of giving any coherent account of what he said about child labor and women's hours of work, they picked out simply whatever they thought would startle their readers or entertain them. As a consequence, the readers of the New York daily press were informed that Mr. Roosevelt had criticised judges, and that he had been besieged by suffragettes at the close of the meeting, but they were left practically in ignorance with regard to the real subject of the meeting or the real purport of Mr. Roosevelt's address beyond the bare title of each. These are the headlines which five of the principal morning newspapers bore at the head of their accounts: "Pin a Badge on Roosevelt," "Roosevelt Calls for Control over Judges," "Roosevelt, in Assailing Judges, Dodges Recall," "Roosevelt Says that Courts Must Do the People's Will," "Roosevelt Unafraid to Oppose Judges." This is thoroughly typical of New York journalism. It is unfortunate that

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New York has not a single newspaper which can be depended upon for intelligent accounts of important events. Certainly a great gathering devoted to the question of adequately protecting women and children is an event of which the citizens of New York ought to have some report. It is not necessary here for us to give an account of what Mr. Roosevelt said, inasmuch as his address will be published later in full in The Outlook. It is, however, appropriate to call attention to one of the organizations under whose auspices that address was made. The Child Welfare League is an association of people who have undertaken to bring about co-operation among the various agencies that are devoted to the saving and care of children. Originally formed as the Metropolitan Auxiliary of the New York Labor Commission, it has broadened its scope and changed its name. It is now not only concerned with lessening the evils of child labor, but with promoting all that will benefit childhood. Its object has been briefly summarized as follows: "To lessen infantile disease, prevent premature death, and develop healthy bodies; to better the common home conditions in housing, play-room, and spiritual atmosphere; to advance true and varied education in the schools; to make the streets morally safe for children and youth; to prevent the exploitation of weakness and ignorance by greed, and to save the children from the factory and the shop until they are strong enough for daily labor: all these objects, and the existing organizations which are trying to further these objects, are close to the mighty purpose and the humble effort of the new League." It is hoped that the League may extend its activities outwardly to promote all that concerns the welfare of the family. The Secretary of the League is Mrs. Charles Adams Coombs, and its office is at 117 East Twenty-first Street, New York City. We hope the movement which this League represents, and which was so graphically expressed in the Child Welfare Exhibit in New York and elsewhere, will grow rapidly; and we hope, furthermore, that public opinion will soon be aroused to the necessity of establishing in the Federal Government a Children's Bureau through which the Government will be able to begin to show as much care for American children as it at present shows, through the operations of the Agricultural Department, for American hogs and cattle.

IS BURNING AT THE STAKE TO CONTINUE?

If an American abroad were to be asked why we tolerate torture and burning men alive in this country, he would first deny the fact, and then have to admit that law and public sentiment have as yet failed to inflict condign punishment on the perpetrators of these barbaric acts. And there is absolutely no other way to stop the practice—for practice in certain cases and against certain victims it has become. A recent letter in a newspaper states that its writer happens to have been in or near places in seven States where lynching by burning has occurred, and has known of cases in four other States. Respectable people and the State officials always denounce the crime, but where is the record of conviction and punishment? The Coatesville case was peculiarly atrocious because it was so near to the centers of American civilization, because it was without the excuse that it avenged an attack on womanhood, because its details were horrible and sickening, and because there was no reason to doubt that the law would have dealt promptly and fairly with the drunken wretch who shot a policeman. Five men have now been tried and acquitted, and, according to the New York "Evening Post," in one case "the State's attorney had to stand by and watch the crowd cheer the acquittal of a man who had confessed his participation in the burning." We have neither the right nor the desire to question the honesty of the jury in finding that there was not evidence enough to warrant conviction. But it is a disgrace and an infamy to the community and to the State that evidence against the perpetrators of the shameful deed is not forthcoming. Listen to the presentment of the Grand Jury: "Throughout the whole course of our inquiry we have been hampered and obstructed by the attitude of the citizens of Coatesville and vicinity having knowledge of the commission of the crime and the identity of the criminals. . . . The testimony we have taken clearly demonstrates that immediately after the commission of the crime a conspiracy of silence was formed, and the citizens of Coatesville who have knowledge which would assist in the administration of the law have deliberately concealed that knowledge and have refused to aid the officers of the law and this grand inquest in its administration." And what has come of the declaration of Governor Tener that the offenders "will and must

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be brought to account for their dastardly crime"? A Pennsylvania correspondent writes to The Outlook that while the local authorities were timid and inefficient, the chief blame lies with the Governor, who, he says, should have sent detectives to the place and have secured evidence; the crime was committed with brazen openness; hundreds of people know who were the leaders; it would be perfectly easy to get the facts. This correspondent compares the efficient activity of Governor Harmon, of Ohio, in the Newark lynching case with what he considers the inertness of Governor Tener as to Coatesville, and calls upon Governor Tener to suspend incompetent officials and throw the whole energy and power of the State into the task of wiping out the reproach which will cling to it so long as this crime remains unpunished. On the very day of the Coatesville crime another man was burned alive at Durant, Oklahoma, and some of the lynchers had a photograph taken of themselves grouped around their victim. No one seems even to have suggested their arrest!

THE STRONG MAN OF CHINA

Last week we reported that Yuan Shi-kai had been called to take supreme command of the Government forces in putting down the rebellion and that he had accepted the appointment. The latter report was premature. It subsequently appeared that Yuan's first reply to the call was a statement that he was unable to undertake the task owing to the fact that "his foot is not yet healed." The despatches did not give any particulars of the trouble from which Yuan was suffering, but it requires little stretch of the imagination to believe that it was the same ailment which afflicted him two and a half years ago. Less than two months after the accession of the present Emperor, and of his father, Prince Chun, as Regent, Yuan Shi-kai, the most powerful Minister in the Cabinet, was suddenly ordered by the Regent to vacate all his offices and to return to his home, the reason given in the edict being that he was suffering from "rheumatism of the leg." Since then Yuan has been in retirement. Now, when the ruler who deposed him with such scant courtesy feels the need of his aid and offers him a position of high command, the great Viceroy replies that his foot is not yet healed, which presumably means that he is still suffering from "rheumatism of the leg." Whether this refusal, cleverly veiled in an excuse to which the Prince Regent can hardly take exception, to come to the aid of the Government in an hour of need, was the result of pique or of sympathy with the revolutionary movement or of desire for higher position yet as the price of his assistance, does not appear. In any case, several days later, Yuan changed his mind and agreed to accept the supreme command of China's army and navy. It is reported that his first act will be to open negotiations with the revolutionary forces. Western peoples may well be glad that in this crisis the Chinese nation may have the benefit of Yuan Shi-kai's ability. He is probably the strongest man in China today. It is true that his course has not always been consistent and that it has not always been possible to tell on which side he would be found the next day, but on the whole he has stood for progress. When, in 1898, the weak dreamer who was then Emperor, Kwang Su, was introducing at breakneck speed a host of reform measures, Yuan Shi-kai was his chief adviser. At a critical moment the Emperor directed Yuan to put to death Jung Lu, a relative and close adviser of the Empress Dowager, and to seize the person of the Empress Dowager herself. That wonderful woman was, of course, the chief obstacle in the way of the Emperor's plans. Yuan, however, betrayed his master by failing to carry out his orders and by disclosing them instead to the Empress Dowager and her adviser, with the result that the Empress practically deposed the Emperor and usurped his power. During the Boxer rebellion, with the anti-foreign spirit of which the Empress Dowager strongly sympathized, Yuan early realized that the movement must fail, and, if he did not exert his influence on behalf of the foreigner, certainly did not support the movement. When the Empress Dowager, after the failure of the rebellion and the severe punishment which the allied Powers inflicted upon China, changed her tactics and began to introduce by slow degrees many of the reforms which the Emperor had tried in vain in 1898 to bring about, Yuan was again the most prominent figure in the Government. The reorganization of the Chinese army was his work, as well as many other reforms along the lines of education, sanitation, and administration. He is the kind of strong, able, and fearless leader that China needs at this critical time.

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An incident of the Boxer rebellion when he was Viceroy of Chili gives a suggestion of his quality. A number of the Boxer chiefs of his province came to ask him to take part in the leadership of their movement. As an inducement they assured him that it was impossible that the movement should fail, because the Boxers were possessed of a magic which made them invulnerable to foreign bullets. Expressing great interest in this invulnerability, Yuan invited them to an excellent dinner. When they had dined he declared that it would be a very simple matter to test the invulnerability, because his soldiers were equipped with foreign guns. He thereupon conducted his guests to the courtyard, stood them up against a wall, and with a company of his own soldiers, armed with foreign rifles, made a convincing test of the matter. Strange to say, not a single Boxer proved invulnerable.

THE SPREAD OF THE CHINESE REBELLION

Last week witnessed several epoch-making events in China. The event which has received most chronicle is, of course, the spread of the rebellion. Beginning in the westernmost part of China proper, it has now spread throughout Central China and has included some of the important treaty ports on the lower Yangtze, more particularly Kiukiang, a place of much importance commercially, politically, and educationally, and Nganking, also a treaty port on the Yangtze and the capital of the province of Nganhwei, a hundred and sixty miles west of the city of Nanking. South of the Yangtze the rebels now hold Changsha, the capital of the province of Hunan, and a great seat of the silk industry. The city has a population of about three hundred thousand, and is the seat of the famous college of Yali, founded by Yale University. Nanchang, capital of the adjacent province of Kiangsi, has also fallen into the rebels' hands. At these places, as at Wuchang and Hankow, further up the Yangtze, the rebels have so far demonstrated—what has never before been demonstrated in China—that a rebellion may be conducted without loss of life to foreigners. The rebellion has spread not only eastward but northward, and now includes Singan, capital of the province of Shensi, a large fortified city in what has been supposed to be a more or less impregnable position among the mountains. It is about six hundred miles southwest of Peking; it was once the capital of the Empire, and will be remembered as the place to which the Dowager Empress and the Emperor fled, and at which they established their Court, during the Boxer uprising of 1900. Of course the capture of such a place is not only a great material triumph for the rebels, but its sentimental value to them is also evident. Thus the revolution has now spread over seven of the eighteen provinces of China proper, and directly affects a population of over one hundred and fifty million. General Li Yuen-heng, leader of the rebel forces, has sent word to the foreign Consuls at Hankow that he has been proclaimed "President of the Republic of China."

THE CHINESE NATIONAL ASSEMBLY

One may well be surprised that the rebellion has spread with such startling rapidity. The Outlook has repeatedly stated the causes of the rebellion, the chief of which is that age-long cause, hostility of the Chinese to the Manchu Dynasty. But this would not account for the fact that the rebellion is one of quality as well as quantity, and that among its stoutest supporters are those of the most educated class. In truth, the rebellion is not altogether against the Manchu Government at Peking because it is a Manchu Government, but because it is unprogressive. It has shown signs of progress, it is true, and welcome signs, but those have been hardly spontaneous in the opinion of the leaders of the people who are now fighting the Imperial forces. The proof of this is seen in the fact that there have been indubitable manifestations of reaction. One, in particular, was noted when Tang Shao-yi, the progressive Minister of Communications, was dismissed and his predecessor in the same office, the able but unscrupulous Sheng Hsuan-huai, was reappointed. It is interesting now to see that the Government has become so much alarmed as not only to dismiss Sheng, but ignominiously to degrade him and to reappoint Tang, who is well known to many Americans by reason of his recent visit to the United States officially to thank the President, on the part of the Chinese Government, for our action in returning a portion of the Boxer indemnity. Tang is an American college graduate, and is a good example of modern education amid Chinese backwardness and sloth. The demand for Sheng's dismissal came from the National Assembly. The Assembly met for

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the second time in its history last week, and quickly took a position of unanimous hostility to the dynasty as expressed in the latter's reactionary Cabinet appointments, centering its objections on the particular case of the Minister of Communications. For the Government thus to take immediate action upon such a protest is, of course, unprecedented. The dismissal and degradation of Sheng is also regarded as an attempt on the part of the Government to placate Yuan Shi-kai, between whom and Sheng much antagonism has existed, while, on the other hand, a strong friendship has united Yuan and Tang. For the sake of law and order, it is to be hoped that, whether under a Manchu or under a Chinese dynasty, such able and far-sighted statesmen as Yuan and Tang may have a chance to work out reforms which will be for the benefit of all China. Elated by their victory, the National Assembly on the following day adopted resolutions to memorialize the throne requesting the immediate institution of a popular Parliament, the reconstruction of the Cabinet with the exclusion of the Manchu nobles, and the pardon of political offenders. On the same day, so it is reported, some of the more conservative among the rebel chiefs declared their willingness to negotiate, but demanded as basic conditions the appointment of Yuan Shi-kai as Premier, the immediate assembling of the promised representative Parliament, and the complete reformation of the provincial governments throughout the Empire.

ITALY AND TURKEY

The past week has seen a continuation of the Italian occupation of Tripoli, especially in the region about Benghazi. The total casualties among the inhabitants of that region are now reported at no less than four thousand. Benghazi is one of the four principal ports on the Mediterranean. It is the old Berenice of the Romans and the Hesperis of the Greeks. It belonged to the Pentapolis, so called from five cities of which it was one. At Benghazi, Derna, and Tobruk more opposition was naturally to be expected than at Tripoli itself, for, thanks to the support of schools there by the Italian Government, there is in Tripoli already a large body of young people speaking Italian and trained in European methods of thought. As to the Arabs there, if they had not already been calmed by the music of ten-inch shells hurtling over their homesteads, they have been somewhat pacified by the free distribution among the indigent of meal and flour by the Italians on account of the failure of the crops during the past three years. For the rest, the Italians seem to have entered joyously upon their occupation, and the military band plays every day on the piazza below the konak, or palace, where the new Governor of Tripoli has taken up his residence. For the time being, Lieutenant-General Carlo Caneva, Commander-in-Chief of the expeditionary force, is acting as Governor. Meanwhile Turkey, outwardly passive, is actively pursuing certain reprisals. The Government announces that after November 1 certificates of origin, attested by the local authorities, must accompany all goods shipped from Turkey to any European countries with Mediterranean ports or to Morocco and Egypt. Otherwise such shipments will be regarded by Turkey *as Italian* until such origin is disproved. In addition, Turkey has imposed a hundred per cent *ad valorem* duty on all Italian goods. But, what is of most importance, the Italian trade in the Levant, which is very large, particularly in cotton cloth and machinery, is being seriously threatened by the boycott. Last week President Taft signed a proclamation declaring the neutrality of the United States, and warning American citizens that, in violating neutrality, they do so at their own peril.

THE RED CROSS IN THE ITALIAN AND CHINESE WARS

So much has been said about the work of the American Red Cross that we may be in some danger of forgetting just how important the Red Cross is in other countries. In Italy, for instance, there is at present a Red Cross fund of about a million dollars which may not be drawn upon for any other object than that of relief in time of war. When the terrible Messina earthquake took place, with its consequent suffering and need for assistance, a strong effort was made to get the Red Cross authorities to allow the use of some of this fund on the ground that the earthquake was a very extraordinary event. But the authorities replied that an Italian earthquake is not such a very extraordinary event after all, even though the one at Messina might be the most disastrous of any in its consequences. So strongly convinced was the Italian Red Cross of the essential justice of its position that at the

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recent International Red Cross Conference, when the subject of the peace activities of the Red Cross was being discussed, one of the Italian delegates took a firm stand against any use whatever of the large reserve funds for any purpose save that of war relief. Of course this does not mean that the Red Cross has held aloof from work in Italy during times of peace; its endeavors towards the prevention and cure of malaria on the Campagna near Rome, and, more latterly, its work in preventing the spread of cholera, are well known. As far as the present war between Italy and Turkey is concerned, it is interesting to note the fact that the Red Crescent in Turkey corresponds to the Red Cross elsewhere. There is an intimate relation between the Cross and the Crescent; for instance, a short time ago our own Red Cross sent a substantial contribution of money to the Red Crescent, upon an appeal from President Rifaart, of the latter society, to aid it in assisting the people left homeless in the serious fire last summer at Stamboul, one of the great sections of Constantinople. In regard to the situation in China, there is a Red Cross there also, and it is organizing its own corps of surgeons and nurses for service with the Chinese Government's forces. Dr. Ferguson, an American, has been appointed Assistant Superintendent, and several foreign physicians have volunteered for service. Dr. Ferguson is already in touch with the American Red Cross work, as he has been Chairman in Shanghai of the Relief Committee which has had charge of the American Red Cross funds for the famine relief. The organization of the Chinese Red Cross is a decided departure on the part of the Chinese, for in the past a wounded man had no consideration at their hands. The step is, therefore, emphatically one in the direction of a higher civilization. Of course it is only a step, but we may believe that the work done in China by our own Red Cross in famine relief has aroused a humanitarian feeling which eventually may develop to good purpose.

PRISONERS OF WAR FOR THIRTY YEARS

Geronimo is dead, but the Southwest remembers with horror his campaigns of the early '80's, which added luster to the fame of Generals Crook and Miles, and brought into prominence the names of Lawton, Chaffee, and Wood. In 1886 the wily chief and his worn-out band gave themselves up, and were transported as prisoners of war to Forts Marion and Pickens, Florida, and later to Mount Vernon Barracks, Alabama. Because of the ravages of tuberculosis, it was decided to remove them to the Fort Sill Military Reservation, Oklahoma, where in 1894, four hundred and seven in number, they were settled and promised that this would be their permanent home. Under the wise control and policy of Captain, now Colonel, Hugh L. Scott, they applied themselves to the task of building homes and tilling the soil. By the treaty of February 17, 1897, the Kiowas, Comanches, and so-called Kiowa-Apaches, within whose reservation the Fort Sill Reservation was embraced, sympathizing with their captive red brothers, ceded to the United States 26,987 acres, later increased by 1,200 acres, "for the permanent settlement thereon of the Apache prisoners of war—and for military purposes." This tract, added to the 23,240 acres of the Fort Sill Military Post, at that time listed for abandonment, was sufficient to provide an allotment of 160 acres each to the men, women, and children of the band, and was intended for this purpose. However, with the Spanish War came a revival of the martial spirit, and it was decided not to abandon but rather to enlarge the Fort Sill Post, and consequently the Apaches, still in a state of captivity, have never had their lands allotted to them. The band, who at first prospered under the existing régime, have of late years grown restless and discontented, and have besought that they be given land and freedom. The War Department, appreciating the anomaly of a second generation of children being born prisoners of war under the American flag, however mild their condition of captivity, is now making plans for some permanent settlement of the question, and the report of a military board appointed for the purpose is now pending. At a recent council of the band, one hundred and thirty-seven elected to go to the Mescalero Apache Reservation among the Sacramento Mountains of New Mexico, upon the understanding that they are to be sharers in full of the rights and possessions of that tribe. Ninety-five, mostly young, educated men and their families, chose to remain at Fort Sill, claiming that by education, training, and aspiration they had become unfitted for Mescalero conditions, and asking that they be allotted on some part of the land given to them for that pur-

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pose by their Indian neighbors. It is to be hoped that their desire can be granted and the whole band transferred to the Department of the Interior, thus securing to them the freedom enjoyed by other Indians of the United States. It is clear that no local interest should be allowed to deny to these people longer the right to home and liberty.

THE BRYANT STATUE

A generation ago no figure was more familiar in the streets of New York, nor was any more interesting, than that of William Cullen Bryant, an old man of Homeric head, slight figure, and wonderful physical agility. An address delivered at the unveiling of a statue to Mazzini on May 28, 1878, in Central Park, was followed by a sunstroke and the death of the poet; several years ago the city of New York commemorated him by naming in his honor the park in which now stands the new Public Library; and the Century Association, of which he was President, has now completed the memorial by placing in it a statue of the poet by Mr. Herbert Adams. The formal unveiling of the statue took place on Tuesday afternoon of last week; and if Mr. John Bigelow, the President of the Century Association, had been present, the programme would have been complete; he was, unfortunately, compelled by reason of his recent illness to be absent. The address of Dr. Henry van Dyke, happily phrased and effectively delivered, was a characterization of the poet which gave him his place in the literary history of the country and his rank among the contributors to its poetry. A few phrases from Dr. van Dyke's address suggest its range and felicity: "When Bryant appeared, poetry was read in America, but it was not written. Prose had already begun. The straight and sinewy style of Jonathan Edwards's moral and philosophical essays, the easy and lucid English of Franklin's 'Autobiography,' the ripe and polished diction in which the authors of 'The Federalist' clad their compelling arguments, these American productions, not to speak of others, had a distinct literary value. Washington Irving had charmed his readers with the good-humored grace of his 'Knickerbocker's History.' Daniel Webster's eloquence rolled and reverberated in his oration on the Pilgrim Fathers. But in verse there was little to enjoy and nothing to remember, except perhaps a few patriotic and sentimental songs, and two or three delicate lyrics of Philip Freneau, that New Jersey poet who lost himself in politics. The belated birth of poetry in America was not strange or unnatural. Apart from the inevitable pressure of practical cares in a new country, there was another cause, which critics have overlooked. In a nation which springs from barbarism, poetry of a simple and spontaneous kind—ballads, legends, rhymed romances—will come before prose. But with a people who start on a basis of inherited culture and civilization, prose is likely to come first, because they have already passed the stage at which primitive folk-poems are possible, and not yet reached the stage in which the art of poetry moves freely and largely within its own conscious laws."

THE POET'S WORK

Dr. van Dyke continued by pointing out that when Bryant began to write, "the northern peers and rivals of Bryant rose over the horizon: Whittier, the Psalmist; Longfellow, the Household Bard; Emerson, the Seer; Lowell, the Trouvère; and the region around Boston became, for a time, the literary center of the country. These newcomers brought a wider range and new elements of power and charm into American poetry. Bryant was no longer alone. But shall we say that he was eclipsed or lowered? No, for the qualities of his verse remained the same and their value was undiminished. In his own sphere he was still the master. He was not dramatic or oracular; he had no gift of narrative or ballad music; the surprise and mystery of lyrical passion were beyond him; the rich luxuriance of romantic verse was not his. He was not touched by changes in poetic fashion, nor envious of the favor which came to those whom the Muse had led in other ways. True to himself, he walked 'The Path' which she opened to him, the meditative lyrist, singing with pure and undiscordant tones of Nature, of common hopes and sorrows, of 'The Journey of Life,' of 'The Cloud on the Way,' and of 'The Brighter Day.' The vast shadow of death was never far from his thought, yet he only trimmed his lamp more clearly. Autumnal flowers were dearest to him, yet he was not insensible to 'The Gladness of Nature,' and he caught the merriest music of 'The Bobolink.' Reserved in the utterance of passion, he felt the love of country as a living fire, and there are no patriotic poems that glow with deeper feeling than his 'Death

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of Slavery,' and 'Oh Mother of a Mighty Race.' His translation of Homer, begun, like Longfellow's translation of Dante, as a refuge from personal sorrow, became a congenial task which interested and absorbed him for five years. The result was highly creditable to his scholarship and skill. . . . The poetry of Bryant is for those who think while they feel. It has an inward-sinking power which carries it far into the soul. It is elevating, sustaining, enduring. It is the grave and tender heart-music of a man who looked without fear upon 'The Flood of Years' because he looked beyond them, and did his work while it was day. That work has ended. The confused noise of the conflicts in which he bravely fought has rolled away. The stately eloquence of his memorial tributes to the illustrious dead is silent. The dust gathers upon the long columns of embattled prose which his hand arrayed in transitory strife. The very workshop where he toiled, and the banquet-halls where he was honored, are lost beneath the rising tide of the new city. But the memory of the man and the poet remains."

THE BUDGET EXHIBIT

The Budget Exhibit in the city of New York has developed from the attempt of a private association, the Bureau of Municipal Research, to show citizens what should be done to make New York's administration businesslike, until it has become a recognized official presentation by the city itself of New York's methods and needs. A further advance has been proposed, which is to have a permanent exhibit which would be in the nature of a municipal museum. This is entirely feasible, and it cannot be doubted that such a museum would have practical value in many directions. The present exhibit has been going on throughout the month of October, and, like its predecessors, has attracted many thousands of visitors. The heads of city departments have vied with one another in making plain the excellencies of their departments and the particular lines in which advance is to be sought. Thus the Commissioner of Accounts, Mr. Fosdick, asserted that no less than fifteen million dollars could be cut off from the city's expenses if the principles of scientific management advocated by Mr. Taylor should be adopted, and added that in one bureau (that of sewers) in the Borough of Manhattan fifty per cent in salaries and wages had already been saved through the application of these methods, while at the same time the efficiency of the bureau had been quadrupled. Mayor Gaynor rightly urged that municipal affairs should be divorced from National and State politics, and showed that the real question was not how much money is spent, but how it is used and what results are obtained. He said that it would be humbug to pretend that the budget should not increase year by year, but, if it increases, the value of the property and the greatness of the population will increase side by side with it. Among the things which attracted the attention of visitors, the moving pictures which illustrated the work of the police and the firemen were first in favor. The old fire horse Brentwood, side by side with the big new auto-fire-engine, typified the past and the future of the Fire Department. A great map of Manhattan, with figures of policemen at their fixed posts, the exhibit of fraudulent weights and measures, the police dogs, and the method by which it was shown that in New York City a birth takes place every four minutes, a death every seven minutes, and a marriage every eleven minutes—these were a few among scores of ingenious and often artistic contrivances by which the taxpayer was made to see how city work is done.

THE KEEPER OF LIME ROCK LIGHT

Last week, at Lime Rock Lighthouse, in Narragansett Bay, there died Ida Lewis Wilson, better known as Ida Lewis. Over half a century ago, looking from the same lighthouse, a fifteen-year-old girl saw a rowboat capsize. She ran to the lifeboat, cast it off, and rowed to the spot where some young men were struggling, nearly spent, in the high waves. Somehow she got them aboard, and rowed them to Lime Rock. She knew how to handle a lifeboat, for her father, Hosea Lewis, the keeper of the light, was crippled by rheumatism, and as a child Ida was called upon to help her father in regulating the light and in performing many other duties. When she was eighteen, her father died, but so capable had she become that she was allowed to continue in the care of the light until her father's successor could be appointed. She was finally made keeper of the light by special act of Congress. Every night for more than fifty years she tended that light. Her record for bravery was continuous. For instance, in 1866, on one of the coldest winter days, a man who had set out from Newport in a light skiff was overcome with cold, and

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would have perished if Miss Lewis, at the risk of her own life, had not gone to his rescue. A year later, a soldier belonging to the Fort Adams garrison was thrown by the force of the waves into the water while trying to cross the harbor in a small boat. Miss Lewis picked him up, and, as she was not strong enough to lift him into the boat, towed him to the lighthouse, keeping his head out of water. Later, in the face of a terrible gale, she rescued two men who were crossing the harbor with a boat-load of sheep. She first took the men ashore, and then returned to save the sheep. In 1869 she saved two soldiers stationed at Fort Adams, who were on their way from Newport to the fort; their boat had been capsized, and they were clinging to its keel. Some years later, a boat containing three men was overturned in a gale, and Ida Lewis, alone in her little boat, dragged them from the water. A short time after she saw a man clinging to a spindle a mile and a half from the lighthouse; she went to him and got him safely ashore. Still later she rescued two soldiers who had tried to cross on the ice from Newport to Fort Adams; as the ice was very unsafe, the heroine nearly lost her own life. The last Ida Lewis exploit occurred in 1904, when she was more than sixty-five years old. A woman had started for Lime Rock Light in a small boat. As the boat was nearing the pier the woman imprudently rose, lost her balance, and fell overboard. In an instant Ida Lewis was alongside. She assisted the struggling woman into her own boat, and then picked up the other boat, now drifting away. When one considers such a list of heroic deeds, it is no wonder that the citizens of Newport, forty-two years ago, gave a new lifeboat, "The Rescue," to Ida Lewis, and that she has been the recipient of many medals and crosses, also of the thanks of Congress itself. The story of such a life illumines the Government service, about which too little is heard, and her name adds one more to the list of doers of brave deeds.

"WHAT'S THE SCORE?"

Such trivial matters as the war in China or the proposed dissolution of the Steel Trust had to step aside last week in public interest until the baseball championship of the world was settled. On the streets, in the cars, at the dinner-table, the subject was uppermost. Thousands of people stood patiently before bulletin-boards to watch the score. Whatever there was left of the boy in grown-up men came spontaneously to the front. Newspapers spread the topic inordinately—one New York paper had twelve columns on a day when there was no game played. Altogether the excitement was human, wholesome, and good-natured. The occasion of all this interest was a series of games between the "Athletics" of Philadelphia and the "Giants" of New York. Each had won the pennant for the season in its own national organization—the American League and the National League respectively—and now by winning four out of a possible seven games the Athletics take the pre-eminent place in the baseball world. Six games were actually played. The average attendance was about thirty thousand; the total receipts, $342,463.50; of this, under the special agreement for this series, the players themselves received $127,910.61, of which sixty per cent went to the victors, so that each player in the Athletics (twenty-one in all) was paid $3,654.59. The rest of the money, expenses deducted, went to the club-owners, which are incorporated associations, and to the National Baseball Commission, which has a general supervision and control of all professional baseball matters. These figures give an idea of the largeness of the business side of baseball. If to them were added the enormous receipts of the two leagues from the games that have been going on all summer, the right of baseball to its long-held title of *the* National game would have strong confirmation. One reason for this is that baseball is essentially an honest game, and for this the National Commission deserves credit. There was a time when accusations of the selling of games by players and clubs were common; stringent rules and drastic action put a stop to that sort of thing; occasionally there are charges of trick-play, or of intentional injury to an opponent; but rarely if ever is there doubt about the genuineness of the effort to win. Moreover, there is practically no public betting on baseball. All in all, it is a fine and exciting sport. If one must take his exercise vicariously, we may say, in the language of the bleachers, that the baseball fan is a wise guy.

COLLEGE WOMEN AND WOMEN'S WORK

Thirty years ago women were asking for wider college opportunities and that those opportunities should be identical with those offered to men. To-day they are

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urging a change in the college curriculum so that women may have the benefit of courses bearing directly upon their especial work in life as women. This change of attitude was an emphatic feature of the discussions of the Association of Collegiate Alumnæ which held its annual meeting in New York last week, and brought to the city from twenty-four of the forty-eight branches 104 delegates, representing the 4,800 members of the Association. A glance at the history of the Association shows that since its organization, thirty years ago, it has proved through investigation and example that women's health is not affected by doing intellectual work even of an advanced grade; that their academic standing is equal to that of men. They are in a position to accept the advice that President Eliot gave to the Association five years ago when it celebrated its quarter-centennial in Boston. "You have proved that you can do what men do," he said in substance; "now lend your strength to securing for women opportunities for study of what affects them vitally—such subjects as hygiene, biology, sanitation, and the home and the family in their historic and economic aspects." It was a similar idea that President Harper expressed some ten years ago when he said that he looked forward to the time when there should be opened in women's colleges properly standardized courses in music and art which should allow women an opportunity to indulge their natural love of the beautiful and to cultivate its expression. Now women themselves are prepared to ask for the very thing that these two far-sighted educators considered desirable for them.

WIDER OPPORTUNITY

Realizing the changed economic and social conditions of women in modern life, the New York Branch of the Association of Collegiate Alumnæ three years ago began an examination into the adequacy of the college curriculum to fit women to meet these changed conditions, and a special report was presented providing for courses of study in law relating to contracts, property, banking, social and domestic relations. An aspect of this new attitude, which also reflects the social leanings of the day, is to be found in the interest which the Association is taking in vocational oppotunities, other than teaching, for college-bred women. A committee of one of the Association's branches has made a serious investigation of the living wage for college women teachers, and proved that the returns on the time and money invested are far below what they should be. This conclusion was another spur to the appointment bureaus of the colleges for women, and its importance to future generations of college women, who must be self-supporting, became an incentive to the establishment of a vocational appointment bureau in connection with the Women's Educational and Industrial Union in Boston, and of the recently opened "Intercollegiate" Vocational Bureau in New York City. The meeting of the Association drew to New York women of the highest educational standing—among them Miss Talbot and Miss Breckinridge, deans of women in the University of Chicago, and a number of other deans of women from all over the country. Miss Laura Drake Gill, the outgoing President, was for seven years dean of Barnard. Mayor Gaynor offered a welcome, and President Butler, of Columbia, gave a reception to the Association.

THE FLAG IN THE PHILIPPINES

It was stated on the floor of the Lake Mohonk Conference that a resolution had been introduced in Congress for the immediate independence of the Philippines, and that the report of this fact had reached the Philippines and had already produced serious disturbance of political and industrial conditions in the islands. One of the greatest needs of the archipelago to-day is the introduction of capital, without which the larger industries cannot be carried on; and any such report tends to discourage capital, and so to paralyze industry. It was said privately that this resolution had received the written indorsement of over a hundred Congressmen. On the other hand, Congressmen who were present declared that they had never heard of such a resolution. And perhaps the strongest speech in favor of continuing the present American control of the islands until by education the people have acquired a common language and a common understanding of each other, so that a public opinion and a public judgment may be possible, was the speech of Mr. W. C. Redfield, a Democratic Congressman from Brooklyn. At present it is not only impossible for us to know what the Filipinos want, it is impossible for them to know themselves, since they have

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no common language by means of which they can communicate with each other.

Republican partisans might well wish that the report of a proposed resolution for the immediate emancipation of the Philippines were true; for if it were fathered by any considerable number of Democrats it would give to the Republican party an enthusiasm which is now lacking and a campaign cry with which to arouse and extend that enthusiasm. We are not of the number of those who believe that where the American flag has once been raised it should never be hauled down. But a proposal to haul it down and retreat from a territory now recognized as American would not be popular. And the proposal to do so when the retreat would mean abandoning a splendid work of nation-building before it is half done, and turn over a community which is not, and at present cannot be, a nation, as a prey either to domestic anarchy or foreign possession, and probably first to domestic anarchy and then to possession by a foreign Power which would not propose to itself to make a free people out of this unorganized community, would be received by an overwhelming majority of the American people as a proposition of National dishonor. The Lake Mohonk Conference is not a party conference. It is not composed of members of any one political party. In its membership, this year as in other years, were men and women who believed, and still believe, that the Spanish-American War was unnecessary and that the occupation of the Philippines involved America in a remote and needless responsibility. But one may believe that it was not necessary to have assumed this responsibility and not believe that, having assumed it, we can now lay it down with honor when our task is but half completed. The fact that the Conference adopted unanimously, without dissent either on the floor or in the Committee, the following declaration, is significant of what is the public opinion on this subject in America, an opinion shared alike by those who believe that it was a mistake to occupy the Philippines and those who think that it was an inescapable National duty. This is what the Conference declared:

"Our duties toward the peoples dependent on the United States for protection and guidance should remain, as our duties toward the North American Indian, a recognized National obligation, free from partisan action. We express our grateful appreciation of the labors of our fellow-citizens in the Philippines, where, under the united leadership of Filipinos and Americans, a new political society is being created out of peoples now possessing neither common aims, common customs, nor a common language. No true American desires to see them either held as a subject community or abandoned to become subject to either a foreign power or a domestic oligarchy. When they have acquired a common language, and by the practice of self-government in their municipalities and provinces they have acquired the habit of self-government, and not till then, it will be for them to decide what they wish that their future relations to the United States should be. We have listened with great gratification to the reports of the progress made, since American occupation, in peace and order through a well-organized native constabulary, in sanitation through successful control of epidemics and the establishment of hygienic habits, in education through a public school system extending from the district school to the university, in industrial development through the building of roads and railroads, the opening of lands to settlement, the improvement of agricultural methods and increased wages to labor, and in religious freedom through the activity of churches, both Protestant and Roman Catholic, independent of State support and State control—progress which gives assurance of the ultimate complete self-government of this rapidly developing people whatever may be their final relations to the United States. To that end we desire to see the power of the Insular Government increased, present hindrances to industrial development removed, capital encouraged to undertake needed enterprises in the island, to promote the life of the people through the development of their resources, but under such regulations by the Insular Government as will prevent the exploitation of the islands."

There is always room for question how fast the process of turning the government over to the people of our dependencies can be carried without imperiling the fundamental objects of government—the protection of persons and property, and the promotion of health, industry, and education. In the judgment of The Outlook, this process has been carried on quite as fast and as far as is consistent with good government both in the Philippines and in Porto Rico. We

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hold this opinion with entire respect for those who are impatient for a more rapid progress. But we fail to see how any one who knows and cares for the facts of life can think a government unjust which has accomplished what the American Government has accomplished in twelve years in those two communities. The statement embodied in the minute quoted above is a very compact condensation of reports of conditions in the Philippines by observers personally familiar from observation with the facts—reports the presentation of which occupied over two hours. Equally full reports were not made from Porto Rico, for the time of the Conference was largely given to Porto Ricans who desired to voice their demand for a larger control in the government. But we may hint here in a sentence at the results accomplished since American occupation by the joint government carried on in co-operation by Porto Ricans and Americans: good automobile roads connecting every interior town with the seacoast, where before were only trails and all merchandise was carried by pack-mules; a school-house built and a school established in every rural district in an island in which at the time of the occupation there was but one building which had been erected for school purposes, while most of the children were growing up in ignorance; tropical anæmia, which was threatening the extinction of the poorer population, subdued, and over two hundred and fifty thousand sufferers successfully treated; commerce increased from one regular steamer a month from Spain to three or four regular steamers a week from the United States; wages increased, agriculture developed, homes improved in a ratio not easily reducible to figures; while all the taxes collected by the Federal Government, whether from customs or internal revenue, are turned over to the Insular Government to be expended on the islands.

There is nothing to which the saying, By their fruits ye shall know them, more clearly applies than to government. A government is to be measured, not by the form it adopts or the instruments it uses, but by the life it protects and promotes. A government which promotes the physical, industrial, intellectual, and moral life of the people, which protects life and health, inspires industry, promotes education, and produces a happy, prosperous, and developing people, is a good government. So measured, Americans may well appreciate gratefully the service which is being rendered in the insular possessions of the United States—not only to the people who live there, but to the honor of the American Nation—by the services of their representatives in developing, though by a necessarily slow process of growth, a people now enjoying the blessings of just and beneficent government, and approaching as rapidly as education can carry them to the ultimate goal of complete self-government. If any party should attempt to halt this beneficent process and abandon this beneficent aim, it would be promptly and overwhelmingly repudiated by the American people.

THE IRISH PLAY OF TO-DAY

Some audacious man said lately that the great trouble with the Irish is their lack of humor! If he had said of "some" Irish, he would have hit the mark, as the proposed attempt to put the burlesque Irishman off the stage and the recent protest against some of the Irish plays show. It is a curious fact that this latest expression of the Irish genius should meet with opposition from men who are always ready to exalt the Irish race on lines on which, as a matter of fact, it has not greatly excelled. Some Irishmen are afflicted with that literalism of mind which closes all the windows of the imagination within reach, and placards the others "Dangerous; do not lean out!"

The new Irish plays confirm Matthew Arnold's characterization of the Celtic genius as a "reaction against the tyranny of the fact;" they do lean fearlessly out of the windows. Now and again they touch the political situation with a free hand, as Lady Gregory does in "At the Rising of the Moon," and Mr. Yeats in his poetic and moving impersonation of Ireland in "Cathleen ni Hoolihan;" but for the most part these plays have their being in the atmosphere with which Lady Gregory invests her books on "Gods and Fighting Men," "The Book of Saints," "Cuchulain of Muirthemne." It may be suspected that one will find the Irish spirit far more subtly and powerfully expressed in old epics, legends, and traditions than in the modern literature which deals largely and often picturesquely with Irish conditions. This ancient heritage of the earliest fancies and faith of the Irish people forms the real introduction to the dramas which the Irish Players are producing

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in this country; plays almost without stage setting or properties, entirely out of the world of modern intrigue and commercialism, curiously devoid of theatrical device, stirring the imagination by pictures of life singularly bare in furnishing and singularly intimate with poetry. "The memories of childhood," writes Mr. Yeats, "are brittle things to lean upon;" and many of the plays are slight in structure and their attachments to actuality are of a gossamer-like fragility; but they have the touch of deep poetic feeling, and he who reads with an open mind will find primitive wisdom and virtue in them, the Celtic sensibility, the sense of unseen presences and of enfolding mystery. He will also find a humor which brings the oddest moods and ideas together and shows that happy inconsequentiality which is the charm of one strongly marked Irish type.

"The Traveling Man," which is printed in this issue of The Outlook, is a striking example of a type of play temperamentally Irish in its simplicity of staging, its mysticism, and its poetry. No one has been more active in the attempt "to recreate Ireland in an Irish way" than Lady Gregory, nor has any one contributed more popular plays to the Irish stage. Among the half-dozen dramatists whose work has found favor at the Abbey Theater in Dublin—Synge, Yeats, Robinson, Murray, Boyle, Irvine—she has presented the gentler aspects of Irish character, its more kindly humor, its saner view of life. This miracle play brings one the sense of intimacy with the unseen which is one of the notes of the Celtic spirit, and it brings out also the substitution of suggestion for sharp delineation which is one of the most striking characteristics of the Irish play and of its staging. In spirit and form it is at the farthest remove from the materialistic atmosphere of our stage, from its up-to-date presentation of problems and conditions, from its exactness of detail, from its photographic accuracy and its magnificent setting. In that very original and irresistibly mirthful play, "A Workhouse Ward," there is a single scene, with two old Irishmen in bed, in a bare room in a workhouse. Nothing could be simpler, and few situations are more genuinely humorous or developed with a more natural and effective art.

Mr. Yeats's plays, like his poetry and much of his prose, is delightfully and naïvely out of the modern mood. In such dramas as "On Baile's Strand" the heroic age of Ireland moves across the stage in some of its most heroic figures; in "The Land of Heart's Desire" the fairyland of Irish imagination is staged with delicate and sensitive art; in "Cathleen ni Hoolihan" the unappeasable passion of the Irish for self-rule finds poetic and mystical expression. Mr. Yeats's work is so well known by Americans that it needs no extended comment.

The name of J. M. Synge is, however, new in this country, and his plays will have intense interest for those who will appreciate a new type of mind, a new kind of drama. Of this strange man of genius Mr. Yeats has given us this very interesting impression:

He was very poor himself, though of an old family, and a fine scholar. He had lived with German peasants in the Black Forest, and with a chairmaker in Paris, and brought his fiddle everywhere, that he would be more welcome. I got him to come back to Ireland, and there in the Aran and Blasket Islands he found a life after his own heart. There he escaped the squalor of the poor and the nobility of the rich. He had nothing of the modern humanitarian; he had no interest in economics, no interest in social forces, and he had little of the Irish politician. He was a Nationalist, but he never spoke of politics; nothing interested him but the individual man; in fact I think his own ill health and poverty had made individual destiny momentous to him. All the things that we forget, in the excitement of newspapers and crowds and business, were always present to him. In one of his early poems he asks on his twenty-fifth birthday if the twenty-five years to come are to be as evil as the twenty-five gone by. But gradually he attained happiness through his art, coming to see in his individual infirmities but a sort of burning-glass that gathered for his study the general lot of men. All became but a subject for artistic creation, and an occasion for the creative joy.

It was inevitable that a man like this, who seemed ignorant of the mere existence of all these Irish controversies, should outrage the feelings of the crowds. Just as he felt in his own life continual struggle between his ideal purpose and his infirmity and his poverty, so did he see in the world about him an ideal dream and a grotesque reality. He knew the country places as no Irish writer for fifty years has known them, but he selected from them strange, passionate, and grotesque types to set beside his dream. It was no malice, no love of mischief, that made him imagine, instead of colleens of the old sort and the good young men of Boucicault, blind Martin and his wife in "The Well of the Saints," the erring wife in "The Shadow of the Glen," the fantastic mistaken hero-worship of the people in his "Play-Boy of the Western Isles." He took his types from reality indeed, but exaggerated them and arranged them according to his fancy.

This is precisely what men of a certain type of genius always do, and we ought to

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thank Heaven for every escape from the commonplace. Synge's broadly humorous and grotesquely comic "Play-Boy of the Western Isles" has irritated the literal-minded Irish from the start. Dublin greeted this work of Irish genius with a good, old-fashioned riot, which lasted a week, and then it began to understand; the Irishmen of humor and imagination, who are the real representatives of the race, recognized it as one of the most original and characteristic of modern plays—an exuberant piece of extravagant and riotous fun, full of Celtic humor and of Celtic character as well. It is dangerous to challenge the interpretations of race traits by a man of genius; pushed too far, an extravaganza by such a man is apt to reveal a fundamental basis of first-hand knowledge of character. Of this drama, furiously denounced in Dublin and direfully threatened in Boston, Synge writes: "Any one who has lived in real intimacy with the Irish peasantry will know that the wildest sayings in this play are tame indeed compared with the fancies one may hear at any little hillside cottage of Geesala, or Carraroe, or Dingle Bay." The play was founded on fact, and the tale was told him by an old man on the Aran Islands, who began the story with the words: "If any gentleman has done a crime, we'll hide him. There was a gentleman that killed his father, and I had him in my own house for six months, till he got away to America."

If the literal-minded Irish who denounced this play before they took time to understand it had caught sight of the meaning of "The Play-Boy of the Western Isles," they would have seen in it one of the deepest instincts of the Celtic nature—personal loyalty; the instinct of the clansman to follow his leader and ask no questions; the feeling that law is a kind of conventional tyranny from which the man who has broken it ought to be protected. This attitude makes the Irishman one of the most interesting figures in the world. It also explains Tammany Hall! But Synge has written tragedy of the most impressive kind. The "Riders to the Sea" can be read in half an hour, but no drama of recent years has more depth of tragic power, none more strikingly contrasts the awful issues of life with the bareness and simplicity of its domestic background. There is a suggestion of the Greek sense of fate in this drama, but its atmosphere and setting are intensely Irish. In "The Shadow of the Glen" there is the same sense of fate, of anguish wrought into the very structure of things.

The Irish play has a wonderful freshness of style; it is written in the dialect of the people who live near the sources of wonder and awe in nature, and whose speech bears witness to their nearness to the splendor and mystery of the world. It is a clean play even when it deals with passional offenses; but, in a very real sense, it is an unmoral play. It is a play of temperament rather than of character. In the serious plays of other races one can often predict what is coming because one knows that certain deeds will react in a certain way; it is this vital and varied presentation of the law of life which gives the Greek play and the Shakespearean play their moving interest. The Irish play, on the other hand, has the fresh interest of a temperament which follows the logic of feeling and moves with breathless rapidity from mood to mood; rarely without a touch of profound sadness, rarely without a touch of unforced humor. It is the unexpected which happens in the Irish play.

THE ROMAN CATHOLIC CHURCH

The Outlook wishes to indorse in the strongest possible manner the sentiments of Cardinal Gibbons expressed on another page. We can best do this by re-uttering them in our own fashion.

The State must have religion. This is pre-eminently true of the free State. "Religion," says de Tocqueville, "is much more necessary in the republic which they [the atheist republicans] set forth in glowing colors than in the monarchy which they attack; it is more needed in democratic republics than in any others. How is it possible that societies should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed? And what can be done with a people who are their own masters if they be not submissive to the Deity?"

Liberty is not lawlessness; it is voluntary obedience to law. And voluntary obedience to law is possible only as that law is recognized to be just and reasonable—that is, in agreement with a divine law which men have not made and cannot unmake. Thus reverence for Law and a Lawgiver is the founda-

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tion of the free State. Without it democracy begins by being a substitution of the despotism of a majority for the despotism of the few, and ends by becoming anarchy. The peril to America to-day is in the disregard of private rights by corporate greed, by mob law, and by mere reckless indifference. Something can be done to check this spirit of inhumanity by more efficient and more prompt methods for the legal protection of life and property. But the real, the fundamental remedy must be a spirit of reverence for law because it is the expression of justice, and for the Lawgiver because he is a just Lawgiver. Without this the enforcement of law itself becomes uncertain, spasmodic, and often lamentably ineffective.

Reverence for law as the will of a just Lawgiver is the essence of religion. Religion embraces more than this; but there is no religion that does not include this. But this reverence finds expression in many different forms and is cultivated by many different instruments. Religion is defined by the prophet Micah as doing justly, loving mercy, and walking humbly with God. No Protestant can doubt that Roman Catholics do justly, love mercy, and walk humbly with God; no Roman Catholic can doubt that Protestants do justly, love mercy, and walk humbly with God. The Jew cannot deny this life to the Christian, nor the Christian to the Jew. This life finds expression alike in the judgments of Chief Justice White, a Roman Catholic, and Mr. Justice Hughes, a Baptist; in the songs of F. W. Faber, the Roman Catholic poet, and of John G. Whittier, the Quaker poet. No creed, no ritual, no church, has a monopoly of this life. In a country with such diverse populations as America there is need of diverse religious institutions both to develop and to interpret this life of reverence and loyalty, of justice, mercy, and humility. An established Church would be an impediment to the varied forms of development which are needed in a community of such various temperaments and traditions.

The considerations which lead some Protestants to fear a Roman Catholic in politics may be stated in a sentence thus: No immigrant is allowed to be naturalized without disavowing allegiance to the foreign prince from whose country he has come; but the Roman Catholic acknowledges allegiance to the Pope, who is not only the head of his Church, but who also claims to be a prince with temporal sovereignty, and has in past times exercised that sovereignty over European countries. The answer to this foreboding is twofold, and both answers are given by Cardinal Gibbons very fully, and to us they seem entirely conclusive.

The first reply is contained in the Cardinal's quotation from the encyclical of Pope Leo XIII: "The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human, things. . . . Neither obeys the other within the limits to which each is restricted by its constitution." The other reply is furnished by the history of the Roman Catholic Church in this country—the history of a people wholly loyal to the American Nation, and to the principles of civil and religious liberty for which it stands—a loyalty witnessed without a break from the days of Lord Baltimore to the present time.

The Roman Catholic Church is not a peril to American institutions; its growth in the United States is not a menace. On the contrary, its decadence would be a peril, and the cessation of its labors, if that were conceivable, would be a menace. It does not, and cannot, minister to the intellectual and spiritual needs of all the American people; but neither could the Protestant churches, nor any one of them, minister adequately to the large sections of the American people who belong to the Roman Catholic Church. And its service to the social well-being of America is certainly not overstated in the following paragraph, which we quote from Cardinal Gibbons:

> In her view, labor has rights as well as dignity, and included in these rights is that of organization. Socialism is abhorrent to her teachings and is condemned. She has contended always that labor, like every other commodity, has a fair price, and that if workingmen received a fair wage under humane conditions of employment, and capital a moderate and reasonable profit, this grave question would be solved. Opposed to strife, she disapproves boycotts and favors arbitration as a means of settling labor as well as international disputes. Striving to maintain the home, that unit of a strong nation, she has vigorously condemned divorce, permitting only that kind of dissolution of the marriage bonds which is known as separation from bed and board.

Such a Church is not to be met with a mere spirit of tolerance by those who do not accept its dogmas, share in its worship, or acknowledge the authority of its head. It is to be cordially welcomed, not merely because it minis-

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ters to the higher life of its own members, but also because it is promoting the moral order and the social welfare of the entire community.

ARBITRATION: PRETENSE AND REALITY

EDITORIAL BY THEODORE ROOSEVELT

IN the year 1708 Prince Eugene of Savoy was besieging the city of Lille, which was defended by the gallant French commander Marshal de Boufflers. After much fighting, in which deeds of signal valor were performed by both sides, the situation grew so hopeless for the defenders that the Marshal offered to capitulate. Thereupon Prince Eugene, a general who was always as magnanimous in victory as he was terrible on the field of battle, wrote to the Marshal congratulating him upon the way in which he had defended the place intrusted to him, and continued: "I wish to mark the esteem in which I hold you by requesting you yourself to draw up the articles of surrender according as you judge them proper, assuring you that I shall change nothing, *save in the case that something is put in contrary to my honor and my duty;* which, however, I know I need not fear that you will do." (The italics are mine.) Marshal de Boufflers accordingly drew up the articles of capitulation as requested, paying scrupulous heed that nothing should be put in that might seem contrary to Eugene's sense of what was due from the standpoint of honor and duty to the German Empire which he served; and Eugene changed nothing in the articles submitted to him, abiding by every one, although as regards one the officers under him begged him to repudiate it.

The attitude that the highly civilized nations of to-day can take toward one another when questions involving the possibility of war are at issue between them should be in substance the same as the attitude that these two great and gallant soldiers took, who fought with each other so bravely, and kept faith with each other so honorably, two centuries ago in the Netherlands. A smaller man than Prince Eugene, or a bloodthirsty and ungenerous man, would never have written such a letter, and thereby would have shown not only less generosity but also in reality less wisdom; and, on the other hand, a weak or foolish man who had attempted to act with similar generosity would probably have promised too much, and then found himself in the discreditable position of being obliged either to betray his country's interests or to go back on his plighted word. By reserving to himself the right to refuse to do anything inconsistent with honor and duty, by promising, therefore, nothing save what he could perform, and yet promising everything he could perform, and then making his promise good, Prince Eugene rendered a service to humanity; and in especial, by his deeds in making good his words, he advanced the standard of civilized conduct between enemies.

In proposing and in carrying out arbitration treaties the American people should act in precisely this spirit. It is astounding to realize what short memories many persons have, and the willful blindness with which they close their eyes to the teachings of even the most recent history. But even when people are blind to the past, they ought to be able to see what is happening in the immediate present. Surely the real friends of peace in this country ought to be able to profit by the events that have happened in China and in the Mediterranean during these very fall months, since the arbitration treaty was considered in the Senate. During these months we have seen a widespread revolt in China, with utter disorganization of the Empire, and we have seen war unexpectedly break out between Italy and Turkey. In China there has doubtless been much excuse for the revolt because of tyranny and misgovernment, and this tyranny and misgovernment have been greater than in any really civilized nation, although the Chinese are far more unwarlike than any civilized nation, and have an army very much less efficient than that of any civilized power. The complete absence of militarism in China, and China's effort to rely purely on pacific measures in dealing with all foreign powers, have not only caused it to lose various provinces to various foreign powers within the last few decades, but have had not the smallest effect in saving it from tyranny, misgovernment, and the most far-reaching economic misery at home, and, moreover, have had the effect of depriving it of means even of keeping order within its own boundaries.

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As for the war between Italy and Turkey, I am not now concerned with its ethical justification. Personally, I believe that it is in the interest of humanity that Tripoli should fall under European control, just as it is in the interest of humanity that Morocco shall so fall; just as it has been of immeasurable benefit to mankind, and especially to Algerian and Egyptian mankind, that Algeria and Egypt should fall under the control of France and of England. But this is not the point. The point is that this war proves the utter inefficiency of paper treaties when they are unbacked by force; the utter folly of those who believe that these paper treaties accomplish any useful purpose in the present stage of the world's development when there is no force behind them; and, finally, not merely the folly but the iniquity of making treaties which there is no real intention of putting into effect. Turkey's treaties with various European Powers explicitly guarantee her integrity, and on the mere technical legalities of the case no court of arbitration in the world could possibly declare in any other way than as against Italy and for Turkey if the case at issue between them were brought to arbitration. Turkey has all the protection possible to give her by paper treaties; and yet all of these treaties thus guaranteeing her against dismemberment, thus pledging the honor of various great nations to guarantee her integrity, are not worth as much as a single gunboat of the smallest size the minute that it becomes worth while for any serious opponent to attack her. If Turkey had had a fleet which relatively to other fleets was even approximately as strong as her army, no man of any sense believes that the war would ever have occurred. She had no such fleet; she had merely the protection the treaties afforded her; and the minute the test came the treaties proved not only utterly insufficient as a substitute for a navy, but not worth the paper upon which they were written. In passing, be it observed that this was quite as much because the treaties promised too much as for any other reason.

It would be not merely foolish but wicked for us as a Nation to agree to arbitrate any dispute that affects our vital interest or our independence or our honor; because such an agreement would amount on our part to a covenant to abandon our duty, to an agreement to surrender the rights of the American people about unknown matters at unknown times in the future. Such an agreement would be wicked if kept, and yet to break it—as it undoubtedly would be broken if the occasion arose—would be only less shameful than keeping it. A self-executing arbitration treaty of such a kind cannot be devised, simply because no such treaty that can be devised will execute itself, or will or ought to be executed by the Nation in time of stress. Of course the same reasons which make it impossible to agree to arbitrate questions that involve our vital interest, independence, or honor, apply to any proposal to submit to others the question whether or not a given dispute of such a kind is "justiciable," or does or does not involve such questions and therefore should or should not be arbitrated.

If as a people we wish to make a genuine advance, to promise what can and will and ought to be done—instead of merely making a pretense by promising something which will not and ought not to be performed should the occasion to keep the promise ever arise—we should agree definitely to submit to arbitration all disputes that do not involve the vital interest, the independence or honor of the Nation, and we should at the same time make provisions which will tend to bring about a pacific solution of all disputes not covered by the treaty. To this end a provision should be inserted in such treaty that if either party to it claims that a dispute involves its vital interest, its independence, or its honor, then (always provided that neither party takes a position that necessitates immediate action by the other), upon the request of either party, all questions of fact and all questions of law involved in the dispute shall be referred to arbitrators, who shall have no power to decide the dispute, but shall be authorized to pass upon the controversy as to questions of fact and of law, and to recommend such adjustment of the dispute as they may deem just and honorable to both the contracting nations. The recommendation of the arbitrators should then be given publicity, and, unless rejected within a specified time by one or other of the contracting parties (in the case of the United States this would mean the President and the Senate, or perhaps the President and Congress), should become binding upon both.

This would secure, in the first place, delay for adequate consideration of the questions at issue, and, in the next place, a calm and dispassionate discussion of the controversy before the civilized world; further, the elimi-

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nation of questions of fact and of law from the controversy; and, finally, it would make it easier for a government to accept a fair solution of a given controversy if there had been popular prejudice against such solution.

Some such plan as that herein suggested, if enacted into a treaty, would really forward the cause of international peace, and yet would leave the Nation arbiter of its own destiny, and would promise nothing which could not be performed, having regard both to the vital question of National honor and, above all, to the still more vital question of National duty. On these two questions of duty and honor the Nation, if true to itself, can never be guided by any outside body, and can pay heed only to its own conscience and its own sense of right; to fail thus to be guided would mean that it was recreant to its duty, not only to itself, but to the world at large.

THE CONFERENCE OF PROGRESSIVE REPUBLICANS

A POLL OF THE PRESS

THE recent Conference at Chicago of two hundred Progressive Republicans has called forth interesting newspaper comment. The political situation as it presents itself was thus set forth by the Cleveland "Leader:"

There are thousands, perhaps hundreds of thousands, of Republicans across the land who would welcome the defeat of Mr. Taft in the next National Convention. They are men who believe in the Republican party, its traditions and its doctrines, and who are setting seriously about the work of forcing a change in party leadership that will restore Republicanism to its place as the unwavering champion of Progressive principles. They care nothing for the outworn precedent that has dictated second-term Presidential nominations in the past. They want a National Convention that will promulgate a platform and name a candidate that will insure a continuation of the wisdom and patriotism that have characterized so great a part of the Republican party's history in the last sixty years.

The "Providence Journal" says that

In these circumstances there is something to be said for throwing off all disguises . . . it might result in giving coherency to the Progressive cause and facilitate the organization of the anti-Taft movement in the Western States.

As the Kansas City "Star" says, the Chicago Conference was one of protest against the influences that have dominated the regular organization:

It represented the beliefs and aspirations of a vast number of Americans of both political parties who are committed to the principle of the square deal. Such a movement cannot be lightly dismissed or sneered away. It is too much in earnest. It has too strong a moral backing.

Yet the Boston "Transcript" thinks that nothing can be accomplished unless it proves that there is so much opposition to the President that he cannot be re-elected if renominated:

Certainly it will be idle to renominate President Taft if his defeat is certain and another man might win; but to prove that and convince the party leaders of it is difficult.

Two United States Senators and one lone Representative took part in the Chicago gathering, says the New York "Tribune," and explains that

The Bourne League had among its members more than a dozen Senators and about twenty-five Representatives, to say nothing of three or four Governors. If there had been any real vitality in the effort to unite the Progressive leaders and voters behind Mr. La Follette's candidacy, there should have been an assemblage of delegates at Chicago representing some real political power.

The first work of the Conference was to adopt a platform. The Springfield "Republican" thus describes it:

There are certain features . . . that call for sympathy and approval. "Special privilege" is deservedly assailed. And we are inclined to agree with the statements that "the present condition of uncertainty in business is intolerable and destructive of industrial prosperity," that "industrial corporations should by affirmative legislative enactment be given definite rules of conduct by which business shall be made safe and stable, while at the same time the interests of the public should be fully safeguarded," and that "constructive legislation rather than destructive litigation" should now be the aim of our statesmen. Presidential primaries, also, are some time likely to come.

As the St. Paul "Pioneer Press" says:

The platform of principles adopted by the advocates of any cause must be the final and official test of their right to command the confidence and support of the people to whom they appeal. In their conference at Chicago the Progressives assumed an attitude towards the courts as the means and method of dealing with industrial corporations which will attract attention. . . . The declaration of the Progressives that "it is worse than idle to leave the question of whether great business enterprises are legal or not merely to judicial determination" raises the question as to the basic principles of a

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republican form of government, how the legality of a great business enterprise may be determined, if not by the court, by judicial process.

That the attitude of the Conference pleased the Progressives of the Far West is indicated by this excerpt from the Los Angeles "Express:"

The "Express" advises every citizen to carefully weigh the following words of United States Senator Clapp, of Minnesota, as an aid to an honest and just consideration of the proper relation of the courts to the public interest:

"Recent decisions of the Supreme Court have produced a condition that is absolutely intolerable. No business can prosper if the question of its legality is left to the uncertainty of judicial construction."

A more self-evident truth could not be framed in words.

On the other hand, the New York "Journal of Commerce" declares that

The Conference adopted some resolutions and it sounded a "keynote." This keynote, compressed into an epigram, has a hollow sound. It is a sort of catch phrase to put upon banners in a parade: "We seek constructive legislation, not destructive litigation." What is the sense of it?

The most interesting thing about this platform was not what it said about the trusts, but its complete silence about the tariff, says the New York "World:"

The issue was ignored as completely as if it had never been heard of in American politics. Yet the insurgent movement came into existence on the issue of tariff reform. Ever since Senator Cummins began his fight in Iowa the strength of insurgency has been its sturdy opposition to the grosser abuses of protection. It was insurgency which most bitterly resented Mr. Taft's assertion that the Payne-Aldrich schedules constituted "the best tariff ever enacted," and it was insurgency that threatened him with political damnation for his vetoes of the Wool Bill and the Free-List Bill. Now, when there is a chance to make the protest effective, our Progressive friends, under the leadership of the most professionally militant of all Progressives, suddenly become as dumb as the tomb, as silent as the grave.

The next and most spectacular act of the Conference was the indorsement of Senator La Follette for the Presidency. Says the Philadelphia "Public Ledger:"

This public announcement of his candidacy presents nothing new, and it is not made in a way that can be considered impressive. It has rather the effect of a premature explosion. The Progressives who are also against Taft, but not for La Follette, are evidently playing a waiting game, willing for him to gather what delegates he can with the idea that, if he can obstruct Taft's nomination, the situation may be turned to the account of somebody else.

This may be true, but perhaps the Philadelphia "Press" is right in saying that the "Progressives" in conference in Chicago really had no other alternative if they were to make a nomination at all:

They are not a large enough party to be divided, and no other candidate would have had the cordial support of the Senator from Wisconsin and his immediate followers. La Follette is not a man who co-operates or conciliates. Those who work with him must follow after him, for he will voluntarily occupy no place but the head of the procession. The "Progressives" have come to recognize this, and though there are abler men in their ranks than La Follette, they see clearly that if they would stand together at all they must all come under the banner of the ambitious Wisconsin agitator.

The Pittsburgh "Chronicle Telegraph" thus attempts to sum up the proceedings:

As hoped and promised by the promoters of Senator La Follette's Presidential candidacy, the Progressive Republican Conference at Chicago turned out to be a La Follette rally pure and simple. The reforms advocated by the Progressives were a mere side issue. The prime business of the Conference was the glorification of the Wisconsin Senator, and the resolutions adopted, while incidentally reciting certain changes of policy which are to be urged on the Republican party, are, in the main, La Follette resolutions, reading like a document from the La Follette campaign bureau.

The Newark (N. J.) "News" says:

The Chicago Conference made no promise to support the Republican candidate. It simply indorsed La Follette and adopted resolutions which cannot be considered otherwise than as condemnatory of the present Administration. What the Progressives will do in the event of Taft's renomination is still open to conjecture.

On the other hand, there may be a new party. To quote the Kansas City "Star" again, we are reminded that

New parties always start from small beginnings. When the newly organized Republicans assembled in 1856 and nominated Fremont, the movement was widely regarded with contempt. But four years later the Republicans elected the President. . . . Events have moved rapidly in the last few years. It could be no surprise if the element represented in Chicago yesterday should finally control the party organization, or, failing in that, should prove the nucleus of a Progressive party. Surely the Progressives of the United States are going to find effective expression. If they cannot do this through either of the existing party organizations, there is bound to come a new party—a party of the square deal—just as in the '50's the growing anti-slavery sentimennt pushed aside the Whigs and embodied itself in the Republican organization.

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CARDINAL GIBBONS ON AMERICAN DEMOCRACY

BY JOHN CALLAN O'LAUGHLIN

WHY is the American democracy? What forces have lent their potent strength to its development and power? What qualities does it possess which make for its stability, its influence as a world factor?

When I ran over these questions in my mind, I summarized my conclusions much in this fashion:

Because we have liberty.

Because we have independence.

Because we presumably have equality of opportunity.

Because the people participate in the Government.

Because of the common sense of the people as a whole.

Because we enjoy business prosperity.

But it was left to his Eminence James Cardinal Gibbons to give the real answer:

"Because of the moral fiber and religious aspirations of the average American citizen."

And when you delve behind all the surface reasons which I evolved, truly his Eminence places his finger upon the touchstone of our success as a Nation. The man who believes in God and practices his ways is indubitably a better citizen than he who lacks such belief and is guided by selfish ambition. Let materialism supplant morality, let atheism replace religion, and government crumbles, as history demonstrates.

"It is a common belief that binds a people together," sententiously observed the Cardinal. "A belief in God; a belief in the righteousness of their conduct; a belief, founded upon religious principles, in themselves."

For the benefit of readers of The Outlook this great prince of the Roman Catholic Church made clear to me his view of the fundamental causes underlying the success of American democracy. For fifty years in his holy calling he has labored among the American people. For twenty-five of these years he has been the benign head of the powerful Roman Catholic Church in America. In war and in peace he has fought the good fight. Among his own people and in regions of bigotry and prejudice he has labored. American to the core, he has taught the doctrines of American government and American liberty. Tolerant of intolerance, he has placed the broad mantle of his charity over the assailants of Catholicism.

"The Gospel cannot be spread by slander," he holds, "nor propagated through the fomentation of religious strife."

Think of the force this venerable prelate has been in the development of American democracy. Think how the American people might have been torn by religious dissension had one less gifted, though as well meaning, been at the head of the American Roman Catholic Church.

He has lived and taught the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

He has preached the Christian ideal of the home—a sanctuary of domestic peace, of sobriety, of parental love, and of religious devotion. "If any one," he says, repeating the words of the Apostle, "have not care of his own, and especially of his own household, he hath denied the faith, and is worse than an infidel. Aye, more—he hath fallen short of his duty to his country."

He has fostered education and provided facilities for its spread among the masses.

He has advised the cultivation of a spirit of industry.

"Competence is the reward of patient industry," he epigrammatically remarks. "Without it, all the appliances of organized labor are of no avail."

He has urged and practiced compliance with the law.

He has inculcated habits of economy and self-denial.

"Honestly strive to better your condition," he counsels; "but remember that contentment is a brighter jewel than riches, and success in mechanical or manual work is better than failure in a professional career."

He has insisted upon sobriety and inspired temperance.

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He has fought unceasingly for justice and charity.

He has commanded the observance of the rules of right conduct.

And then, too—and this naturally he holds to be the greatest of his work—he has labored with holy zeal to bring men to the faith he believes essential to their salvation and their present happiness and the prosperity of the Nation as a whole.

It is interesting to recall what Cardinal Gibbons has said and done, because of the tremendous influence he has wielded in shaping the lives of so many American citizens, and through them the preservation of the American spirit of democracy. And yet, according to the Cardinal, the attitude and policy he has observed are merely heritages from those who have preceded him in charge of Catholic affairs.

"It was a Catholic," he said, "who first proclaimed the principle of religious liberty in America. Lord Baltimore announced at the time of the establishment of his settlement in Maryland that professors of other creeds would be welcome to and permitted to worship in the colony. Yet, in spite of this evidence of Catholic tolerance, the colonies in their religious legislation imposed harsh and, in the modern view, absurd restrictions upon the adherents of the Roman Catholic Church. This action seems the more strange to-day when we recall the part played by the men and women against whom these laws were directed in the establishment of homes in the transatlantic wilderness. It was assumed that the Roman Church was the unsleeping enemy of Colonial institutions, an assumption that had no basis of fact. The war of the Revolution found Catholics fighting shoulder to shoulder with Protestants, and any student of history will recall the yeoman service they rendered to their struggling country. It was a realization of the fact that religion does not interfere with patriotism, or, rather, that religion makes for better citizenship, that caused the framers of the Federal Constitution to include in the original articles of the Constitution the provision that 'no religious test shall ever be required as a qualification to any office or public trust under the United States;' and to strengthen this fundamental principle by prescribing in the first amendment, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"Here we have the true spirit of American democracy. Its manifestation in the Constitution I have always considered one of the very great factors in our development as a Nation. Its acceptance by the States shows how rapidly intolerance had been swept away by the public sentiment generated by the events of the Revolution. Massachusetts was the single State in which apprehension was expressed that these prescriptions of the Constitution would destroy liberty. Major Lusk 'shuddered at the idea that Roman Catholics, Papists, and pagans might be introduced into office, and that Popery and the Inquisition may be established in America.' The forceful answer of the Rev. Mr. Shite, a Puritan clergyman, effectually quashed this view. 'Who shall be excluded from natural trusts?' he asked. 'Whatever answer bigotry may suggest, the dictates of candor and equity, I conceive, will be, None.' Nor should we forget, in reviewing this period of our country's history, the inspiring words of Washington:

"'Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and cherish them. . . . And let us with caution indulge in the supposition that morality can be maintained without religion.

"'Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government. This rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?'

"The tolerance displayed in the Constitutional Convention eventually spread among the States. Seven of the latter originally incorporated in their Constitutions provisions debarring Catholics from office or citizenship. Six did this in express terms, and one required naturalized citizens to abjure any foreign ecclesiastical allegiance. Civil disabilities also were imposed by several States upon Jews and unbelievers, and one included

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Unitarians among the proscribed. But the fact that the devout Catholic made a good citizen became more and more recognized, and gradually the restrictions against them, as against the observers of other religions, were removed."

The Cardinal, who at the age of ten was taken by his parents to their home in Ireland, returned during the fanaticism of the Know-Nothing days.

"Tolerant though the original fathers were," he said, "intolerance continued among certain sections of the people. It needed the Civil War to teach many Protestants that the Catholic was not the terrible creature they had been led to believe. Those soldiers in the ranks, sharing hardship and fighting for the preservation of the Union or the independence of the Confederacy, learned to know and love and respect each other, and to look with contempt upon any one who might speak scornfully of a comrade because of his Catholic faith. Ask the men who were nursed by Sisters of Mercy if they believe those gentle women were guilty of treasonable purposes, if they were actuated by any other than the highest ideals of duty.

"No, American history establishes the patriotism of the American Catholic. To him there is nothing incompatible in the love of his religion and in the love of his country. The one is the stronger because of the other. His Church he regards as the divine instrument of his salvation, an inspiration for his present happiness. Through it he learns the way to God and acquires knowledge of the beneficence and love of the Creator. It teaches him the revealed truth and the holy law. It assists him, by precept and example, and by the powerful influence it exerts, to lead a Christian life, and thereby to discharge to the full his duties as a citizen. If the Church is his mother, the country is his father. He loves the latter for its history, for its manifold blessings, and because it represents to him truly the principles of right government. Within its jurisdiction he may enjoy unhampered life and liberty, and pursue happiness in the way he elects. Its institutions he reveres, and to its Constitution he gives unfaltering loyalty. Not for a single moment would he agree to its alteration, save in the interest of the whole people.

"There is one feature especially any change in which he would oppose with all his strength, and in this attitude he would have the determined support of the Catholic clergy. I refer to the provisions respecting freedom of religious worship. These provisions he regards as a corner-stone of liberty. He realizes that a union of Church and State is abhorrent to American democracy. His experience has shown that the separation of these powers works in his country to the best interest of the Church and the people, for the Church, besides being absolutely secure, has a larger liberty than in any land where it is united with the State."

There is no question as to his Eminence's belief in the value of separation for the American democracy; nor is there any doubt that he would vigorously oppose, even resent, any suggestion for the establishment of a religion. He holds that Catholic teaching clearly defines the distinction between the civil and the ecclesiastical power, and that there is no twilight zone which can lead to controversy.

"In an encyclical issued by Pope Leo XIII," he said, "his Holiness used this language: 'The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special objects of the province of each. . . . Neither obeys the other within the limits to which each is restricted by its constitution.'

"Pius IX gave his approval to a pastoral of the Swiss bishops which recites the same doctrine. That pastoral recognizes that civil magistrates 'are invested in their domain with a full sovereignty,' and that to them 'we owe obedience and respect in all things morally permitted and belonging to the domain of civil society.'

"What can be more clear than these dicta?" the Cardinal asked. "Do they not show that in the view of the Church there is divine authority for civil government as there is for the ecclesiastical?" The Church holds that the limits of each are well defined, that within its domain the civil government, in all matters which do not violate the moral law, is supreme; that within its sphere the Church is supreme. Neither has the right to meddle in the affairs of the other.

"Thus there is nothing to prevent the Catholic from discharging his duties to his Church as well as to his country. An American moves in business or in society without reference to his religious belief. So he be clean morally, so he have principle, so he

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conduct himself properly, he is received and enjoys the friendship of his fellows without reference to where he may worship. Gone are the days in this country when a man would be ostracized or looked upon askance because of his religion. The injection of religious differences in a political campaign is condemned by all right-thinking Americans. It is a firebrand apt to create a conflagration the effect and extent of which can only be measured by the experiences of Europe. Upon anything of the kind the true American would look with horror. The Catholic hierarchy, in common with all far-seeing men, would abhor it, for it knows that religious passions are strong and deep, and, once aroused, are difficult to tranquilize. We have peace and harmony in our land because of our freedom from such disturbing factors, and, in view of these beneficent consequences of the American spirit and the lessons which the history of Europe teaches, I heartily deplore the conduct of men claiming leadership of large religious bodies in seeking to provoke religious strife."

Discussing religion as a factor in the holding of public office to-day, "If a man be fit," the Cardinal says, "he is supported because of qualities which appeal to the voters—moral worth, sterling character, and ability, as evidenced by his record, to discharge the duties for which he aspires. Catholics vote for Protestants and Protestants for Catholics. President Roosevelt appointed two Catholics to his Cabinet, not because of their religion, but because of their value as his official advisers. He placed Catholics in the diplomatic service and in subordinate offices. President Taft nominated a Catholic as Chief Justice of the United States, and distributed other offices among men of that faith. Up to this time there has been no Catholic elected President of the United States; but the American spirit will see that this honor is as open to him as it is to others. The time surely will come when one of our faith will gain the Presidency, and I venture to predict that in his observance of the great responsibility resting upon him he will exercise the same consideration of, the same justice toward, other creeds as he does with respect to his own.

"The Church is a bulwark of American democracy. It stands for law and order, for liberty, for social justice, for purity. It works for the loyal observance of the Constitution, and obedience to the Government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic the hordes of immigrants that come through our gates. By word and action it propagates the virtues of justice and charity. Through the one it has preached the doctrine of the equality of man, and has stood for individual dignity and rights; through the other it has proclaimed the brotherhood of man. To its work in these respects are due largely, first, the humanization of the lot of the slave, and, finally, the disappearance of this evil from modern life, and the lifting of society to a plane which has never before been realized. Tenaciously the Church has upheld the honorable character of labor and has urged the cultivation of a spirit of industry. In her view, labor has rights as well as dignity, and included in these rights is that of organization. Socialism is abhorrent to her teachings and is condemned. She has contended always that labor, like every other commodity, has a fair price, and that if workingmen received a fair wage under humane conditions of employment, and capital a moderate and reasonable profit, this grave question would be solved. Opposed to strife, she disapproves boycotts and favors arbitration as a means of settling labor as well as international disputes. Striving to maintain the home, that unit of a strong nation, she has vigorously condemned divorce, permitting only that kind of dissolution of the marriage bonds which is known as separation from bed and board. The value of the service she is performing to the American Nation in this connection was set forth in a report on divorce in the United States made by Carroll D. Wright, at the time Commissioner of Labor, who said:

"'However great and growing be the number of divorces in the United States, it is an incontestable fact that it would be still greater were it not for the widespread influence of the Roman Catholic Church.'

"Another Catholic teaching finds expression in the birth rate. That nation which has many children is lengthening its life; that which has barrenness is sinking into oblivion. We hold it to be the duty of the race to perpetuate itself, and the children born of Catholic parents we strive to fashion into American patriots. How the number of Catholics has grown—by birth and immigration—will be

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realized when it is recalled that in 1775 there were 25,000 of this creed—one one-hundred-and-twentieth of the population. To-day there are approximately 18,000,000—more than one-sixth of the population.

"The Church has many channels through which it operates—the clergy, who teach and propagate the word; its schools, parochial, collegiate, and university, by which it gives to Catholics a broad and liberal education; its numerous charitable and beneficent organizations, which alleviate distress, care for the sick, and strive to bring about the real brotherhood of man; and its societies, which bring its people into closer communion, which receive and distribute immigrants, and which labor as citizens for the public weal.

"Thus from the beginnings of America Catholics have labored patriotically in the cause of their land. They were discoverers and explorers; they added religious to political liberty; four of their faith signed the Declaration of Independence; they contributed a good portion of the army that gained our independence, and gave their substance in support of the cause; they fought wholeheartedly for the preservation of the Union, and supported the Government in its war against Spain. In civil pursuits they have aided in the prosperity of the Nation, and in political campaigns they have stood steadily for the Constitution and right principles of government. In official life they have discharged their duty faithfully and well. They have given glory to the Republic, and demonstrated that they could be true patriots as well as true Churchmen."

THE TRAVELING MAN

A MIRACLE PLAY

BY LADY AUGUSTA GREGORY

Lady Gregory is an able and ardent apostle of the modern Irish movement, which aims at the revival of interest in Irish mythology, tradition, and literature, and the most immediate approach of which to the public is now being made through the recent Irish drama. She is an Irishwoman, born in County Galway, and her father was a man of distinction who held many important positions. She has been a devout student of what may be called the prehistoric period of the Irish imagination, fiction, and religion. In her four volumes, "Poets and Dreamers," "Cuchulain of Muirthemne," "Gods and Fighting Men," "Saints and Wonders," she very interestingly retells the old stories that have been familiar by Irish peat fires for many generations. She has also been an industrious and successful playwright; and among the dramas produced by the National Theater Society in Dublin none have been more popular than those from her hand. The Outlook reprints this week a play from the "Seven Short Plays" by Lady Gregory, published by Maunsel & Co., of Dublin, which illustrates the sentiment, religious feeling, and consciousness of the presence of mystery which characterize Irish plays of this kind and set them in broad contrast to the humorous plays and the purely tragic or pathetic plays.—THE EDITORS.

PERSONS: *A Mother. A Child. A Traveling Man.*

SCENE: *A cottage kitchen. A woman setting out a bowl and jug and board on the table for bread-making.*

Child. What is it you are going to make, mother?

Mother. I am going to make a grand cake with white flour. Seeds I will put in it. Maybe I'll make a little cake for yourself too. You can be baking it in the little pot while the big one will be baking in the big pot.

Child. It is a pity daddy to be away at the fair on a Samhain night.

Mother. I must make my feast all the same, for Samhain night is more to me than to any other one. It was on this night seven years I first came into this house.

Child. You will be taking down those plates from the dresser so, those plates with flowers on them, and be putting them on the table.

Mother. I will. I will set out the house to-day, and bring down the best delf, and put

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whatever thing is best on the table, because of the great thing that happened me seven years ago.

Child. What great thing was that?

Mother. I was after being driven out of the house where I was a serving girl. . . .

Child. Where was that house? Tell me about it.

Mother (*sitting down and pointing southward*). It is over there I was living, in a farmer's house up on Slieve Echtge, near to Slieve na n-Or, the Golden Mountain.

Child. The Golden Mountain! That must be a grand place.

Mother. Not very grand indeed, but bare and cold enough at that time of the year. Anyway, I was driven out a Samhain day like this, because of some things that were said against me.

Child. What did you do then?

Mother. What had I to do but to go walking the bare bog road through the rough hills where there was no shelter to find, and the sharp wind going through me, and the red mud heavy on my shoes? I came to Kilbecanty. . . .

Child. I know Kilbecanty. That is where the woman in the shop gave me sweets out of a bottle.

Mother. So she might now, but that night her door was shut and all the doors were shut; and I saw through the windows the boys and the girls sitting round the hearth and playing their games, and I had no courage to ask for shelter. In dread I was they might think some shameful thing of me, and I going the road alone in the night-time.

Child. Did you come here after that?

Mother. I went on down the hill in the darkness, and with the dint of my trouble and the length of the road my strength failed me, and I had like to fall. So I did fall at the last, meeting with a heap of broken stones by the roadside.

Child. I hurt my knee one time I fell on the stones.

Mother. It was then the great thing happened. I saw a stranger coming towards me, a very tall man, the best I ever saw, bright and shining that you could see him through the darkness; and I knew him to be no common man.

Child. Who was he?

Mother. It is what I thought, that he was the King of the World.

Child. Had he a crown like a king?

Mother. If he had, it was made of the twigs of a bare blackthorn; but in his hand he had a green branch, that never grew on a tree of this world. He took me by the hand, and he led me over the stepping-stones outside to this door, and he bade me to go in and I would find good shelter. I was kneeling down to thank him, but he raised me up and he said, "I will come to see you some other time. And do not shut up your heart in the things I give you," he said, "but have a welcome before me."

Child. Did he go away then?

Mother. I saw him no more after that, but I did as he bade me. (*She stands up and goes to the door.*) I came in like this, and your father was sitting there by the hearth, a lonely man that was after losing his wife. He was alone and I was alone, and we married one another; and I never wanted since for shelter or safety. And a good wife I made him, and a good housekeeper.

Child. Will the King come again to the house?

Mother. I have his word for it he will come, but he did not come yet; it is often your father and myself looked out the door of a Samhain night, thinking to see him.

Child. I hope he won't come in the night-time, and I asleep.

Mother. It is of him I do be thinking every year, and I setting out the house, and making a cake for the supper.

Child. What will he do when he comes in?

Mother. He will sit over there in the chair, and maybe he will taste a bit of the cake. I will call in all the neighbors; I will tell them he is here. They will not be keeping it in their mind against me then that I brought nothing, coming to the house. They will know I am before any of them, the time they know who it has come to visit me. They will all kneel down and ask for his blessing. But the best blessing will be on the house he came to of himself.

Child. And are you going to make the cake now?

Mother. I must make it now indeed, or I will be late with it. I am late as it is; I was expecting one of the neighbors to bring me white flour from the town. I'll wait no longer, I'll go borrow it in some place. There will be a wedding in the stonecutter's house Thursday, it's likely there will be flour in the house.

Child. Let me go along with you.

Mother. It is best for you to stop here. Be a good child now, and don't be meddling

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with things on the table. Sit down there by the hearth and break up those little sticks I am after bringing in. Make a little heap of them now before me, and we will make a good fire to bake the cake. See now how many will you break. Don't go out the door while I'm away, I would be in dread of you going near the river and it in flood. Behave yourself well now. Be counting the sticks as you break them. (*She goes out.*

Child (*sitting down and breaking sticks across his knee*). One—and two—O I can break this one into a great many, one, two, three, four.——This one is wet——I don't like a wet one——five, six——that is a great heap.——Let me try that great big one.——That is too hard.——I don't think mother could break that one.——Daddy could break it.

(*Half-door is opened and a traveling man comes in. He wears a ragged white flannel shirt and mud-stained trousers. He is bareheaded and barefooted, and carries a little branch in his hand.*

Traveling Man (*stooping over the child and taking the stick*). Give it here to me and hold this.

(*He puts the branch in the child's hand while he takes the stick and breaks it.*

Child. That is a good branch, apples on it and flowers. The tree at the mill has apples yet, but all the flowers are gone. Where did you get this branch?

Traveling Man. I got it in a garden a long way off.

Child. Where is the garden? Where do you come from?

Traveling Man (*pointing southward*). I have come from beyond those hills.

Child. Is it from the Golden Mountain you are come? From Slieve na n-Or?

Traveling Man. That is where I come from surely, from the Golden Mountain. I would like to sit down and rest for a while.

Child. Sit down here beside me. We must not go near the table or touch anything, or mother will be angry. Mother is going to make a beautiful cake, a cake that will be fit for a King that might be coming in to our supper.

Traveling Man. I will sit here with you on the floor. (*Sits down.*

Child. Tell me now about the Golden Mountain.

Traveling Man. There is a garden in it, and there is a tree in the garden that has fruit and flowers at the one time.

Child. Like this branch?

Traveling Man. Just like that little branch.

Child. What other things are in the garden?

Traveling Man. There are birds of all colors that sing at every hour, the way the people will come to their prayers. And there is a high wall about the garden.

Child. What way can the people get through the wall?

Traveling Man. There are four gates in the wall: a gate of gold, and a gate of silver, and a gate of crystal, and a gate of white brass.

Child (*taking up the sticks*). I will make a garden. I will make a wall with these sticks.

Traveling Man. This big stick will make the first wall.

(*They build a square wall with sticks.*

Child (*taking up branch*). I will put this in the middle. This is the tree. I will get something to make it stand up. (*Gets up and looks at dresser.*) I can't reach it; get up and give me that shining jug.

(*Traveling Man gets up and gives him the jug.*

Traveling Man. Here it is for you.

Child (*puts it within the walls and sets the branch in it*). Tell me something else that is in the garden.

Traveling Man. There are four wells of water in it, that are as clear as glass.

Child. Get me down those cups, those flowery cups, we will put them for wells. (*He hands them down.*) Now I will make the gates; give me those plates for gates, not those ugly ones, those nice ones at the top.

(*He takes them down and they put them on the four sides for gates. The Child gets up and looks at it.*

Traveling Man. There now, it is finished.

Child. Is it as good as the other garden? How can we go to the Golden Mountain to see the other garden?

Traveling Man. We can ride to it.

Child. But we have no horse.

Traveling Man. This form will be our horse. (*He draws a form out of the corner, and sits down astride on it, putting the child before him.*) Now, off we go! (*Sings, the child repeating the refrain*)—

Come ride and ride to the garden,
Come ride and ride with a will;
For the flower comes with the fruit there
Beyond a hill and a hill.

Refrain.

Come ride and ride to the garden,
Come ride like the March wind;
There's barley there, and water there,
And stabling to your mind.

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Traveling Man. How did you like that ride, little horseman?

Child. Go on again! I want another ride!

Traveling Man (sings)—

The Archangels stand in a row there
And all the garden bless,
The Archangel Axel, Victor the angel
Work at the cider press.

Refrain.

Come ride and ride to the garden, etc.

Child. We will soon be at the Golden Mountain now. Ride again. Sing another song.

O scent of the broken apples!
O shuffling of holy shoes!
Beyond a hill and a hill there
In the land that no one knows.

Refrain.

Come ride and ride to the garden, etc.

Child. Now another ride.

Traveling Man. This will be the last. It will be a good ride.

(*The mother comes in. She stares for a second, then throws down her basket and snatches up the child.*

Mother. Did ever any one see the like of that! A common beggar, a traveling man off the roads, to be holding the child! To be leaving his ragged arms about him as if he was of his own sort! Get out of that, whoever you are, and quit this house, or I'll call to some that will make you quit it.

Child. Do not send him out! He is not a bad man; he is a good man; he was playing horses with me. He has grand songs.

Mother. Let him get away out of this now, himself and his share of songs. Look at the way he has your bib destroyed that I was after washing in the morning!

Child. He was holding me on the horse. We were riding, I might have fallen. He held me.

Mother. I give you my word you are done now with riding horses. Let him go on his road. I have no time to be cleaning the place after the like of him.

Child. He is tired. Let him stop here till evening.

Traveling Man. Let me rest here for a while. I have been traveling a long way.

Mother. Where did you come from to-day?

Traveling Man. I came over Slieve Echtge from Slieve na n-Or. I had no house to stop in. I walked the long bog road, the wind was going through me, there was no shelter to be got, the red mud of the road was heavy on my feet. I got no welcome in the villages, and so I came on to this place, to the rising of the river at Ballylee.

Mother. It is best for you to go on to the town. It is not far for you to go. We will maybe have company coming in here.

(*She pours out flour into a bowl and begins mixing it.*

Traveling Man. Will you give me a bit of that dough to bring with me? I have gone a long time fasting.

Mother. It is not often in the year I make bread like this. There are a few cold potatoes on the dresser, are they not good enough for you? There is many a one would be glad to get them.

Traveling Man. Whatever you will give me, I will take it.

Mother (going to the dresser for the potatoes and looking at the shelves). What in the earthly world has happened all the delf? Where are the jugs gone and the plates? They were all in it when I went out a while ago.

Child (hanging his head). We were making a garden with them. We were making that garden there in the corner.

Mother. Is that what you were doing after I bidding you to sit still and to keep yourself quiet? It is to tie you in the chair I will another time! My grand jugs! (*She picks them up and wipes them.*) My plates that I bought the first time I ever went marketing into Gort. The best in the shop they were. (*One slips from her hand and breaks.*) Look at that now, look what you are after doing.

(*She gives a slap at the child.*

Traveling Man. Do not blame the child. It was I myself took them down from the dresser.

Mother (turning on him). It was you took them! What business had you doing that? It's the last time a tramp or a tinker or a rogue of the roads will have a chance of laying his hand on anything in this house. It is jailed you should be! What did you want touching the dresser at all? Is it looking you were for what you could bring away?

Traveling Man (taking the child's hands). I would not refuse these hands that were held out for them. If it was for the four winds of the world he had asked, I would have put their bridles into these innocent hands.

Mother (taking up the jug and throwing the branch on the floor). Get out of this! Get

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out of this, I tell you! There is no shelter here for the like of you! Look at that mud on the floor! You are not fit to come into the house of any decent, respectable person!

(*The room begins to darken.*

Traveling Man. Indeed, I am more used to the roads than to the shelter of houses. It is often I have spent the night on the bare hills.

Mother. No wonder in that! (*She begins to sweep floor.*) Go out of this now to whatever company you are best used to, whatever they are. The worst of people it is likely they are, thieves and drunkards and shameless women.

Traveling Man. Maybe so. Drunkards and thieves and shameless women, stones that have fallen, that are trodden under foot, bodies that are spoiled with sores, bodies that are worn with fasting, minds that are broken with much sinning, the poor, the mad, the bad. . . .

Mother. Get out with you! Go back to your friends, I say!

Traveling Man. I will go. I will go back to the highroad that is walked by the bare feet of the poor, by the innocent bare feet of children. I will go back to the rocks and the wind, to the cries of the trees in the storm! (*He goes out.*)

Child. He has forgotten his branch!

(*Takes it and follows him.*

Mother (*still sweeping*). My good plates from the dresser, and dirty red mud on the floor, and the sticks all scattered in every place. (*Stoops to pick them up.*) Where is the child gone? (*Goes to door.*) I don't see him——he couldn't have gone to the river——it is getting dark——the bank is slippy. Come back! Come back! Where are you? (*Child runs in.*)

Mother. O where were you? I was in dread it was to the river you were gone, or into the river.

Child. I went after him. He is gone over the river.

Mother. He couldn't do that. He couldn't go through the flood.

Child. He did go over it. He was as if walking on the water. There was a light before his feet.

Mother. That could not be so. What put that thought in your mind?

Child. I called to him to come back for the branch, and he turned where he was in the river, and he bade me to bring it back, and to show it to yourself.

Mother (*taking the branch*). There are fruit and flowers on it. It is a branch that is not of any earthly tree. (*Falls on her knees.*) He is gone, he is gone, and I never knew him! He was that stranger that gave me all! He is the King of the World!

Curtain.

THE WINDING ROAD

BY TERTIUS VAN DYKE

There are many to sing us the doleful song
Of the heart that is heavy with tears;
But who will sing us the dauntless song—
A marching measure that swings along—
Of the heart that has no fears?

The joy of life is the forward road
To the heart that is ready to go;
There's a laugh and a jest at the end of day,
And a sweet voice calling from far away
Whenever the wild winds blow.

Though what we shall see at the turn of the road
Is hidden from you and from me,
Yet with heart that is free of a vain disguise,
And face to the front, and fearless eyes,
We will dare whatever we see.

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THE GREATER CHARITY

BY OLIVE A. COLTON

THE astounding fact that has forced itself upon our uncomprehending minds is that all the alms of all the people would not now suffice to drain the limitless ocean of human misery that surrounds us.

Charity and the giving of money are no longer synonymous. Relief work is not changing the situation fast enough. Why? Because our industrial and social conditions are making paupers more rapidly than the charitable organizations can help them. A kind heart alone no longer qualifies one to be a charity worker. A wise head must go with it, and true benevolence has been dislodged from its reputedly favorite abiding-place, a full purse. Broadened sympathies and a trained intelligence make the kindest helper, the wisest one. Thus, in its efforts to mitigate distress, it has become the present work of philanthropy, not merely to relieve the needs of the poor, but to arouse the people to the actual conditions that to-day make for poverty. When the cause is known the cure will follow. Why is this man starving and that one ill-clad? Because injustice, greed, disease, and ignorance put up barriers in their race for life, and these must be overthrown before all classes can share equally in that chance for a normal standard of living which should be every man's birthright.

Lowell's "Parable" grows daily truer. Christ came again to earth, and the priests and rulers made ready with carpets of gold wherever his feet should tread. In every church he saw his image high over all, "but under the heavy foundation stones the son of Mary heard bitter groans, and great fissures opened wider and yet more wide as the living foundation heaved and sighed." His followers were eager to have him praise their efforts in keeping the world as he left it, but he failed to recognize himself in the images they had made of him.

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl whose fingers thin
Brushed from her faintly want and sin.

These set He in the midst of them,
And as they drew back their garment hem
For fear of defilement, 'Lo, here,' said He,
'The images ye have made of me.'"

We take it for granted that alcohol and laziness produce most paupers, but statistics have proved that they are not the principal undermining forces. Social causes are now the main ones, and the most remarkable part of the revelation is that their miserable oppressors, the tyrants who crushed out their possibilities, are no less benevolently inclined persons than ourselves; yes, you and I. Why are we responsible? Because we were a silent party to it, because we *allowed it*. There was no legislation in our State to prevent these evils, or if there was it was not enforced, and, busy with vast matters of our own daily lives, we took no interest in politics—"politics are so corrupt." Thus we made no effort to inaugurate a change.

Miss Barnard told of a hog-sticker who killed three hundred hogs an hour, for ten hours a day. In two years he was insane. The world returned him to his Maker a maniac; the business had profited by his work, and had turned his brain to gold—"'Here,'" said He, "'the images ye have made of me!'" "Such brutality should not have been allowed!" you say; but it *was allowed*, and hundreds of lives in factory and tenement in your own city also are to-day being turned into coin.

Prussia has realized that of all the things "made in Germany" the greatest is a man, and the intelligence of the nation has been called forth to develop him mentally, physically, and morally. Is it not our reproach that the United States spends more on its lobster culture than on its babies? We have commissions to look into the condition of the soil, to watch the forests, to guard the fisheries, etc., yet not until now have we had the promise of a Child Bureau to develop the child. The "bitter cry of the children" working in factory and mill has only reached a few ears, for the triumphant sounds of the wheels of modern industry have made their feeble moans almost inaudible, but *Justice* has heard them, and if the next generation would safeguard itself against great ills even the young must be given the chance denied them in the past.

It is a hazardous thing to be born a baby, and a recent exhibition showed the contaminating forces we allow to surround our future citizens from the cradle. Even before he is born, if we do not see that the mother is properly nourished, if the State allows her to

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work where the toil is injurious, then on her child is visited our negligence, and he comes into the world physically bereft, unfitted from birth to develop a healthy body, the greatest asset to offset the merciless liabilities that will later be against him. In the coming years it will not be possible for ignorant mothers to buy impure milk from unscrupulous dairymen. The child will be intelligently nourished instead of blindly poisoned. Midwives, quacks, and patent medicines will not be permitted to victimize the poor. An improvement in our shameful record is happily noticed. Of late years, thanks to the pure milk crusade and the beneficent instructions of science, the death rate of children under five years old has been substantially reduced in many places.

The Child Bureau will ultimately find the cause of the rapid increase of those born in the shame of illegitimacy, why thousands grow up illiterate, why hundreds are feeble-minded, and try to reduce the number of young orphans. What is it that has killed so many of their parents before they are five years old? It will regulate child labor, and stop the consumptive mother, in the damp tenement, who embroiders for twenty cents a day, from teaching the little toddler at her knee to pull out bastings for the sweat-shop dealer while the other children sit picking out nut-meats with dirty fingers, their wasting bodies not developed by exercise, and their slow brains retarded for lack of schooling. This is indirectly our fault. We bought the nut candies the confectioner displayed so alluringly, and we dressed our children in the bargains from the marked-down sale when we got that sweet little dress with hand embroidery so cheap. Had we known where these things were made we would not have encouraged such inhumanity, but we never suspected it. Are we then to blame? Isn't our ignorance a bit willful, or will it clear us of the charge that other children were sacrificed for our child? These victims with frail bodies and dull brains, whose slender shoulders bow beneath the yoke of toil, have all wholesome joys sapped from their lives; the greed of gain stamps out latent possibilities in them, the sweetness of love is to them unknown, for their minds feed on the world's refuse and increase the vices of empty souls. It is only in God's mercy that a few of them grow up untainted, as a lotus can come out of the mire.

The United States is far behind other countries in keeping statistics. The expense to maintain men in every city to take records has seemed to our economical minds a needless outlay of the people's money. England has been farther-sighted than we. Now we must acknowledge that we need these statistics to reveal existing conditions.

Jane Addams asserts that our *reason* for stopping child labor is to our shame. We wish it decreed illegal because it is economic waste, because these overworked children grow up physically and mentally unfit to be self-supporting and subsist upon the community as paupers. Now, it should not only be declared unlawful because it is expensive in the end, but more decidedly for the nobler, humaner reason that happiness, as Froebel and Pestalozzi claim, is the children's birthright. The Playground Association could have had no better advertisement than that picture in the Child Welfare Exhibit of the slum children playing in the hot, dirty, polluting city street, and over it, in condemning contrast, Stevenson's verse:

> "Happy hearts and happy faces,
> Happy play in *grassy places*,
> This is how in ancient ages
> Children grew to kings and sages."

What chance have the gutter children to think of "the things that are pure, lovely, and of good report" when they have never seen them? One of these described the flower-beds in a park visited on a Fresh Air Benefit, as "beautiful as a grave"! The green cemetery he had seen when his mother died was the only thing of beauty met in his street existence of ten years. Night messenger boys see a side of the world that vitiates their future career and condemns them to a life of degeneracy. Vice is contagious.

When a physician's license is required before marriage, some of the Homes for Imbeciles and Incurables can be abandoned. The appalling number of deformed and diseased babies that are born each year, even in wedlock, will be lessened when only healthy men and women are allowed to bring children into the world. Ask the number of babies born blind last year from diseased parents, and then reflect upon the enormity of our sins of omission in permitting it. A tubercular mother and a father with locomotor ataxia had a child every year. Where are these children? Where can they be but in the cemeteries and institutions? Yet there was no law to stop it.

Parental responsibility is at its lowest ebb.

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The Humane Officers supply us with the record of deserting fathers, and confirmed idleness is the dry rot of family history. If a man will not take care of his offspring, the day is coming when he will not be allowed another, for the law will track him from town to town, and the child he has carelessly cast off will be as merciless as Shylock in insisting on his support. The evasion of that duty, so easy now, will be made a crime so heinous that to be a parent in the coming generations will have a much more serious meaning than in ours.

One of the most hopeful indications of our progress is the promise that the schools will soon teach the laws governing the human body. This duty, which many parents have evaded because it was not *modest* for the children to know ("to lift the veil"), the duty most physicians neglected because it shocked people, has brought upon us the terrible consequences of our prevalent immorality. The ignorance through which some girls were ruined and the mystery which has tempted many boys to seek secret information in low places will be removed when the educators of the country teach boys and girls the use of the organs of their bodies, and the diseases which will follow the abuses of their functions. The policy of silence has failed. Science will recruit our morals.

Before the brotherhood of man can be recognized, the sisterhood of women must be established. Banded together we can be a dynamo that will generate power to right great wrongs. This will not be brought about by emotional benevolence, nor spasmodic enthusiasm, but by a persistent effort in behalf of our millions of workingwomen. Look into conditions in their factories, stores, and workrooms. Would you be willing to put your daughter there, should it ever be necessary for her to earn a living? Ask what that girl's salary is—three dollars a week? Then inquire in what kind of house she can board for that amount. Give one day of your life to ferret out just what sort of food she must eat, the clothes she must wear, and then, if she is not contributing toward the support of a blighted family, figure how much is left above the merciless needs of shelter, food, and covering, for a little wholesome pleasure. *Pleasure?* Is a young girl's spirit, yearning with all the ardor of youth for a little diversion occasionally, to be broken on the daily grind of necessity? Oh, the dull, painful monotony of too long hours at work; and the lights, the laughter, the enchantment of the streets at night! It is so easy. Back up the dark stairway to patch in the cold the skirt the girls will ridicule in the morning, to seek rest in vain in the foul-smelling room next which two drunkards are gambling—or out with the merrymakers to forget it all in the dazzling splendor of warmth and good cheer? "The way of the girl"—who can blame her? Not God.

Have all the girls in your city a living wage? Are there places where one can, at three dollars a week, maintain a decent living, or is prostitution almost a necessity where you live? If you would do real charity, tell girls where to board, where to go for untainted amusements. To place entertainments *that actually entertain*, yet do not debase, in reach of the poor, is one of the most important branches of charity. Shall good music, grand opera, and fine productions be only for rich Americans? When the "Blue Bird" gave admission to the children of the East Side, the manager said they were one of the most appreciative audiences. Libraries, museums, and art galleries are growing more accessible to them, though, unfortunately, located usually far from their districts; but music and the drama hold exclusively aloof.

I visited a reform school where the girls were copying twenty times a Bible verse about Joshua being the son of Nun. Did that incite in them a better way of living? I considered that all they were required to perform each day was a severe, uninteresting routine, and had I been one of those girls I should, when I was free again, instead of sinning no more, have gone back to the old life gladly. Commanding these young miscreants to be righteous will not make them so. Show them the benefits of morality, allure them daily with uplifting influences, make them efficient in some line, fit them to contribute something to the world, and you will have changed them without their knowing it was reformation.

Shall thrift be allowed to depart from us? Half the families are wrecked because the wives are poor managers; cannot we check this eternal strife for the new that makes saving impossible? Should clothes be the most urgent demand on the wages, and must they always be "new" to be attractive? When their homes are pleasant, young people are more inclined to stay in them, and the best non-conductor to the appeal of the streets is that every member of the family shall feel at home in—his home. We have gone so far

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afield that it is indeed time to go back, and a "Crusade for the Home" comes next on the social programme.

Greater charity will free us from preventable disease and preventable accidents. Graver risks are taken by workmen in our modern industries than by soldiers going into battle. This death list is our dishonor. Shall we not conserve the health and vitality of those who toil for us? Certain manufactures usually develop diseases peculiar to them, the results of their poisonous contents. Milan, Italy, has been the first to establish a clinic to learn of these "occupational diseases." What became of all the workers poisoned by phosphorus; who cares for the families when the head has the arsenic disease? Deafness eventually unfits most boiler-makers for many other kinds of employment, and an eye trouble incapacitates scores of miners. Acid fumes inflame the mucous membrane, and the daily inhalation of dust invariably works havoc in the respiratory organs. Illinois has the honor of taking the lead in the United States in investigating these evils, and the Commission reported the glad tidings that nearly every one can be prevented by protective devices and hygienic regulation; thus it devolves upon the public not to shirk its part in demanding this reform. That word public does not mean other people, but other people and *ourselves*.

Centuries ago, when the dead workmen were carted away by the hundred from the poisonous swamp drained for Peter the Great's new city, he waived all responsibility by exclaiming, "One must break eggs to have an omelet!" In sacrificing our workmen for sky-scrapers and subways are we not returning to this barbarous view? Of the fourteen hundred men on the Hudson River tunnels seized with caisson disease, how many were able afterwards to be self-supporting? Of the six hundred workers on the St. Louis bridge, how many died from working in compressed air and left destitute families? After our mine disasters, to which we are becoming hardened, shall charity be expected, as usual, to care for the orphans and widows, and history repeat itself indefinitely? Our social conscience must be pricked and the searchlight of publicity put upon our horrifying list of preventable accidents. Not the lawyers alone but the people should plan liability laws. Johnson said, "The degree of civilization which a nation has reached is measured by the manner of dealing with its poor."

A superabundance of unskilled labor is another problem. There are thousands of men and women who are inefficient; no one can conscientiously recommend them; yet live they must. What shall we do with them? There are often little children looking to them for food, and, try as some of them do, they are incapable of giving satisfaction to employers. In between their constantly changing work they return to the charity agencies for support. If for no other reason, these human fiascos are here to teach us not to permit the next generation to be unskilled in such deplorable numbers. Trade schools are one of the greatest blessings of humanity; they bring boys up to the level of modern requirement. May they multiply until their name is legion.

There is enough in the world for all; indeed, the waste in some homes would feed three families. It is the same in our States. A distributing system is what we lack. While East-Siders in New York cannot find bread, farmers in Kansas are advertising for twenty-eight thousand hands! Unsteady ditch-diggers earn four dollars a day in Nevada, while skilled workmen elsewhere are spending their savings in an idle winter. An inter-State employment bureau, run, not by bosses, but by intelligent men co-operating with the railways, could materially hasten the ideal of equal distribution. The greater charity will multiply labor colonies, where, in times of depression, honest workmen may find a means of livelihood; and immigrants, though preferring city life, will not be permitted to settle in a metropolis where human vultures prey upon their ignorance, any more than we allow a child the freedom of a dangerous foundry, lest the machinery maim him for life.

Life was never intended to be a bed of roses. Adverse conditions have proved to be stepping-stones for many a man's achievement, and character, our highest attainment, is formed by overcoming tremendous difficulties. In the history of our Nation the poor boy is usually the one who conquered the city; but doing without worldly goods is a very different thing from the crushing, cruel want and poverty of opportunity of to-day.

In the Middle Ages the end of punishment was to punish; to-day it should be to correct. Our penal system ought to isolate the incorrigible, reform the corrigible, and work for the prevention of crime. Now our

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social conditions facilitate it. As a rule fire-arms are accessible to all, but their sale should be limited to legitimate buyers. Our yellow journals flaunt their murders before diseased minds who feed upon their defiling details. What good can come of reading day after day of life in the opium dens and of the debauchery in the Tenderloin? Yet any boy with a penny may have pictured before him every phase of it. Do our prisons turn out useful citizens? Do they seek vengeance or correction? Instead of making a man's term there a time of improvement, he has often been treated like an animal, and this in itself has killed the last spark of manhood in him. Foul air, dirt, darkness, and vile companionship breed crime, and the first offense is quickly followed by a more vicious one.

Our "struggle for life" develops criminals. Children forced out of home early are not strong or old enough to resist their nefarious surroundings, and the misdemeanor courts cannot hold sessions enough, so fast are the offenders brought in, and also—brought back. This shows plainly that the punishment failed in its purpose. Is crime now more social than individual? Many great thinkers believe that it is. It is reproachfully surprising to America that Hungary, Japan, and Spain have schools *to train prison officials*, for no one who has not studied sociology and penology in order to understand his prisoners can bring out the dormant good and efficiency in them. The torture of the Inquisition failed, but the working colony of Witzel and the honor colony in Colorado are daily turning many criminals back into men again. Let us reform our prisons if we expect them to reform their prisoners.

"Laws are to make virtue easy and vice hard." Do those of your State guard the weak and the ignorant against physical and moral infection? Can any hot-blooded youth buy a revolver in your city? Are drugs to be procured by a mere sign? Are loan-sharks still carrying on their abominable enterprises unhindered? Ask to-day and to-morrow, and spread this information. That form of charity will result in greater good than a basket of provisions to a poor family. You cannot rest any longer on the well-worn Bible verse, "Ye have the poor with you always." Want was never intended to be a divine institution, and the starvation struggle now in our midst is something that concerns each one of us. No chain is stronger than its weakest link, and the welfare of the prosperous depends upon the condition of the unfortunate.

The watchword of our day is Prevention. Instead of giving infirmaries, asylums, and hospitals to repair the damage done, our philanthropists are giving educational institutions, museums, libraries, manual training schools, etc. We are trying to create conditions for complete personal development, that children may grow up to be men and women, not human derelicts. Poverty, disease, and sin can be controlled when we eradicate ignorance and injustice. When the necessities of life are not above the reach of the laborer, when dangerous trades are regulated, and restricted in industries where women's health is imperiled, when child labor is abolished and a living wage universally given, when overcrowding, unsanitary living, and low moral environment are every one's concern, when wholesome pleasure can be obtained by the young and comfort by the aged, then the charity workers will feel that their efforts were not in vain. To make this possible, "charity" must enlist agents among the legislatures, the city officials, the lawyers, the labor unions, the women's clubs, and all those voters whose pernicious indifference will be quickened by the appalling statistics to be shown them.

Justice Hughes said: "Philanthropy in democracy must not consist in the mere doling out of largesses by those who are prosperous to those who are looked upon with a pitying eye, or for the purpose of securing the contentment of the giver in his self-indulgence. We must have that true democratic feeling, that sense of brotherly relation, that honest appraisement of our fellow-men, as men of like passions with ourselves—mayhap of fewer opportunities, mayhap of equal powers—but men like ourselves, whom we desire to help to make the best of themselves, or to relieve in their distress because they are our brothers and we believe in equality."

Those who have felt the *Weltschmerz* know that the relief for the future will not come from poetical longing, or from a miracle at the millennium, when the world is expected to be born anew, but by each and all doing our part for humanity. Item shall be added to item until we evolve righteousness. Ruskin said that there is no cure for public distress but public education directed to make us thoughtful, merciful, and just. The Hebrews

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have no word for charity, it is justice instead, giving each one in life what should have been his. Socrates averred that he had seen no vice in the world, only ignorance; and most of the poor who, when things take a better turn, are disappointingly improvident, are like children fourteen years old. They know not what they do. We must teach them. For this purpose a noble band of men and women are giving their life's blood. "The work of the world is done by few, God asks that a part be done by you."

THE INSIDE OF THE CUP AND PLATTER

BY J. CLEVELAND CADY

DOES it seem possible that our sanctuary—the revered St. John's—so beautiful in its interior effect, complete and orderly in its equipment, and withal so well cared for and preserved, could have been a disseminator of bodily ill, even more than of religious truth?

There were suspicious circumstances that created uneasiness and questionings; it was noticed that Dr. Greatheart, our beloved minister, seemed each year to lose vitality as the winter season progressed, until by spring he barely dragged through his work, and that each year he was a little weaker than before.

The reason for this, some suggested, was that the burdens of the parish weighed more and more heavily upon him with the passing years.

Again, quite a number of our people complained of a singular drowsiness after they had been in the church a little while. This many thought due to the overwork of the week, to the too vigorous pursuit of mammon six days out of seven, and considered it an unworthy excuse to allege that the fault was with the church—that it was "owing to its stale and poisonous atmosphere"! As though that refined and restful place could be other than a harbor of purity and goodness!

Quite a number of women complained of headaches that came on during the service, which, they said, they did not experience elsewhere; but it is questionable whether these troubles were not due to late hours on Saturday night—there is usually so much of exciting interest on that evening. Is it not regrettable that it should be so, that it should not be a more suitable prelude to the Sabbath?

Another thing, somewhat disquieting, was the occasional fainting of some one during the service—which attracted attention and comment, as such things always make a disagreeable, nerve-racking disturbance.

Dr. Benjamin Bear, who is not exactly a "beloved physician," for he is always a kicker, viewing things in a pessimistic light, said: "These troubles are due to breathing air that has no vitality; it is really criminal. While we are seeking to form spiritual giants, we are certainly making physical weaklings, are implanting seeds of disease more surely than those of righteousness."

It is surprising how much mischief a tactless man can make. Dr. Bear is one who for some time has had the fresh-air craze, and blurts out his ideas on all occasions. It is reported that he has his patients sleep out of doors all night, and, rising early, trot around barefoot in the wet grass before breakfast!

Those who would have none of his notions declared that many women of delicate health sitting long in a somewhat constrained position were liable to faint, and that surely we should put our faith in the beautiful St. John's rather than in the crabbed Dr. Bear!

Nevertheless, it must be confessed, these things created an uneasiness which later was greatly increased by the fact that the sexton, whose life had been mainly spent in the building, at length gave serious evidence of lung trouble, and was sent off in a hurry to an Adirondack sanitarium.

However unjust all these suspicions and implications, it was evident that they were keeping people from the services, and as gossip and discussion increased were likely to prove a serious injury, in view of which the officials appointed a committee from their number, with power to take whatever steps

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were necessary to improve conditions. Now it happened that a member of their body had a cousin who manufactured a patent blower of great repute for efficiency. He urged that one or two installed in the cellar would send up volumes of air that would make the building a veritable Garden of Eden for salubrity.

For a little time after the installation of this windy apparatus, as the worshipers felt the strong air-currents about them, and saw portions of newspapers, which members of the committee triumphantly placed before the registers, blown out forcibly, it was believed that a most successful change had been made. The exuberance, however, was not lasting, for it was gradually realized that matters were not bettered, but that the uncomfortable draughts that assailed them, like those in the New York Subway, had no invigorating or life-giving elements, and that their last estate was worse than the first.

With this failure and disappointment came Dr. Bear's opportunity. Calling for a committee of investigation—of which the mover became naturally the chairman—he entered upon as vigorous a crusade as any knight of olden times.

The first step was to inspect the source of the air supply. This proved to be the cellar, from which it was found that a considerable portion of it was taken, and which they reported to be "a receptacle of dust, filth, and decay almost inconceivable!"

Has the reader ever taken occasion to inspect the less public portions of his St. John's, St. Peter's, or whatever the nomenclature of his beloved sanctuary, and noted the sources and character of the "fresh air" with which it is supplied?

The writer not long since visited the cellar of one of our finest churches, an unusually spacious and well-lighted one.

Aside from the space devoted to the furnaces and coal, the place was a great repository of rubbish, the accumulation of years. There were perhaps two hundred packages of left-over copies of church bulletins; a wagon-load of worn-out and damaged hymn-books; a mass of old, ragged cushions and portières, permeated with dust and moths; banners, trappings, and paraphernalia which a Young People's Association had evolved for an entertainment (the whole covered with a thick coating of dust, that gave it a curiously ancient appearance); old gas fixtures, in use before electricity was introduced, now hob-nobbing with a moth-eaten parlor set, as well as a multitude of discarded chairs, tables, and desks—indeed almost everything which could have been used in years gone by, and which, when no longer desired, was dumped in the cellar, gaining a steady accumulation of dust and germs year by year. These things from their dryness seemed to invite the purifying flames which were not likely to subside with the house-cleaning, but to involve also the church, and possibly human life.

Cobwebs festooned the rough timbers that supported the floor above and screened the windows, giving a softened light to the uncanny and unsavory quarters.

Examination made it clear that in a variety of ways the dust and germ laden air of the place must reach the beautiful church above; and especially in cold weather, when the sexton found his heaters inadequate to warm the air coming from outside, the "fresh air" for the church was drawn entirely from the cellar just described!

It is little wonder that those who remained any length of time in its atmosphere were affected with drowsiness, faintness, headaches, and a steady loss of vitality—their systems being slowly poisoned by each added breath.

The report of Dr. Bear's committee was received with keen interest, some remarking that "the old Doc would use his 'knife' in this case with greater zest than ever."

It proved, however, to be a faithful account of the existing conditions, and a statement of the general principles that should govern the betterment contemplated.

In part it said:

"The cellars of churches should be kept as scrupulously clean as any portion of the building. Their floors should be built of concrete, which, with their walls, should receive a smooth cement finish; the ceilings may be of hard plaster, the whole place being kept as nearly white as possible.

"Its very appearance will then be an incitement to keep it in cleanliness; will make dirt and rubbish very apparent whenever they exist, and finally will render its thorough cleaning a simple matter.

"The heating apparatus and coal supply should be walled off by itself, that its dust may not affect other portions. If, now, air is permitted to enter through openings screened by a fine wire net, the cellar will be as fresh and wholesome as any part of the house, and air passing from it to the more frequented portions will be sweet and harmless.

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"The cleaning of the church itself has been, as is frequently the case, an unsatisfactory process. The feather duster—an implement of evil—simply hustles the dirt from one place to another, while the sweeping of the floors adds a generous quota to the whole.

"It seems hardly necessary to say that in all cases the dust should be removed, not scattered, the means for which are familiar to any good housekeeper. The aid of a vacuum cleaner would be a great advantage, as its principle is the abstraction of dust, the taking it at once entirely away.

"From time to time the floors should be further cleansed by washing with water containing a disinfecting solution.

"To be assured that the whole building is in a thoroughly clean condition, and as free as possible from unnecessary objects that collect and retain filth, is the very first consideration; the second is the furnishing an abundant supply of uncontaminated air.

"The importance of this was vividly impressed upon the mind of your chairman when he was a young medical student, by the celebrated Dr. Willard Parker, who, in an informal illustration of what took place in a room overcrowded with human beings, said:

"'Imagine a full tank of fish. Each fish takes a certain amount of water into its mouth and passes it through its gills. After a while all the water has been in some fish's mouth, and then each fish goes over the same process again. Just so it is in a room full of people. Before very long every cubic foot of air has been in some one's lungs and has been ejected in polluted form. Then some one else takes that air into his lungs, and finally there is no telling in how many pairs of lungs the air that you breathe has already been found.'

"To avoid such evils wholly three points should be observed. There should be—

"*First:* a supply of pure air affording a minimum of twenty cubic feet per minute to each person, the air coming leisurely in large volume, and in winter moderately heated.

"*Second:* a distribution of the supply so thorough as to avoid draughts and uncomfortable air-currents. It should permeate the place as the gentle rains permeate all nature, rather than the bustling storm with its gusts and eddies.

"*Third:* the providing of ample outlets for the foul air (and, if needed, force to make them effective), that the constant change, necessary to secure purity and freshness, may be attained.

"How the heat shall be provided, fresh air distributed, and the foul removed, will depend much upon the study of the situation and circumstances, details of which will be presented later by our architect; the great matter which has concerned us was to make sure that these features were fully considered, and their requirements met.

"We find that the expense of effective ventilation consists of two items—viz., the installation of the apparatus and the maintenance of the system.

"As to the latter, it is evident that it must require more fuel sufficiently to warm a room where the air is constantly changing than one in which it is stationary. In the former case there is many times the volume of air to be heated.

"Of the wisdom of the necessary expenditure there can be no doubt, as it strongly makes for the efficiency of all the church is seeking to do, indeed is essential to it."

The concluding thought is worthy of serious consideration.

Of what value is the most impressive service or inspiring sermon if the sensibilities of those who attend are deadened by poisonous gases, or their minds filled with anxiety as to the physical condition of those whose breaths they are sharing?

In vain does Dr. Greatheart address a message of noble and inspiring faith to Smith, Brown, and Jones, people who love the speaker and would be uplifted by his words; but the stupefying influence of bad air is upon them, and the word on which he has spent so much time and thought is mainly lost.

And in the case of those sorely tried by a crushing affliction—for a long time he had had them anxiously in mind, and one night, in a season of wakefulness, a message came strongly and clearly to him, well adapted to those he had in heart. Rising without delay, he developed the thought with its illustrations and inspiring Scripture for the teaching of the coming Sabbath.

But, alas! the atmosphere of the place had deadened their senses to the divine message of love and comfort.

It is hardly strange that the question has been much in his mind, as in others', whether an unventilated church is not one of the most extravagant wasters of religious effort and funds that exists.

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THE SPECTATOR

"WELL, will you be ready to go eel-spearing to-night?" asked the Spectator's cousin. "It's just the right kind of a night."

The north wind, which had maliciously opposed the progress of the Spectator in his rowing up the river that afternoon, had tired of its mischief. He knew that the moon would not rise until one o'clock, and that there would be no light save that of the stars. He looked at his cousin a moment before replying, while a broad grin began to baffle his efforts to repress it. He thought of the tale he had heard of the poor lone fisherman who tried to cross the river one dark night. When half-way across, he seemed to strike a log which he had no idea was there. He poled long and furiously, and when he finally succeeded in shoving himself off, discovered that he was a half-mile down the river. An awful splash near his boat convinced him that he had ridden down that far on the back of one of those enormous eels which thrifty farmers sometimes catch and whose skins are carefully prepared and used for water pipes. Then there was the man who wondered what was devastating his corn-field along the river every night. A friend, hearing of the losses which he was sustaining, advised him to go out about twelve o'clock at night with a load of ashes and sprinkle them between the river and the field. He did this, and the next morning when he went out he discovered that the side of his field next to the river was one seething, squirming mass of eels that had come up to his field to feed in the early evening, and had not been able to crawl back over the dry, rough ashes.

"Yes," replied the Spectator, "I'll risk it just as soon as I get on some old clothes."

His cousin had an arrangement that gave the Spectator direful visions of a stump-speaking evening, with all its possibilities of stale eggs and cabbages. This was a long central pole on the top of which was a tank full of oil. From the top of the pole extended to the right and left a small hollow iron arm. The ends of these arms were perforated in order to permit the escape of oil, and around these perforations were heavy wicks made of strips of old bags wound around them and fastened tightly by means of light wire. The flow of oil into these wicks was regulated by a valve near the tank. "We used to have big pine torches to do this with," the boy told the Spectator as they were climbing into the boat. "This is better, but it isn't in it with a gasoline light."

As the Spectator held the pole upright in order that it might be nailed straight to the middle seat of the boat, he expressed a wish that they might have fished in that primitive fashion.

"Yes," agreed the boy, "it would have been interesting. Got the poles and the oil-can? All right; put the lantern out and I'll light up. We won't fish going down through the rifts. It's too swift. You'd better sit down and watch out for yourself. I'll try to keep clear of the old eel-racks, but if I don't—"

The Spectator had no difficulty in completing the sentence, and he saw a very wet, dirty, and disgusted-looking man picking himself out of the midst of a pile of rock, blowing the water from his nostrils and wondering how many ounces of skin he had left in the river for the black bass. And indeed he did have to watch out! After about five minutes' poling along the island they struck the swift water below. He knew that the water was very shallow there from his daylight wanderings, but in the darkness it seemed as if they were rushing through a raging torrent. Once there was a sudden jolt, and he expected to see the water come pouring up through the bottom and over the sides of the boat. The Spectator's cousin, standing in the stern and endeavoring to pole them from what seemed certain destruction, told the old eel-racks very emphatically what his private opinion of them was. After some vigorous work he forced the boat off the rocks, while the Spectator charitably forbore to suggest that perhaps they had landed on an eel that would carry them down as far as they wished to go.

"Strike them about four inches back of the head," he was advised, as they moved slowly along in shallow water. "Don't let the reflections on the bottom make you think you're seeing too many. And don't put your pole into the water until you have aimed squarely at one. You can hit one sometimes when it's four or five feet down. There! you lost that one; an easy shot, too."

The Spectator silently withdrew his pole from the water. It was about seven feet long and less than two inches in diameter, with an iron fork of three tines on the end. A large eel lying on the bottom very close to the boat had seemed such an easy victim that he had darted his pole down into the water too quickly, and Mr. Eel rushed safely away. He strove to console himself by remembering how, as his pole darted into the water, he had seen it seemingly break off and the lower portion assume an acute angle in reference to the rest of his pole. The words of Tennyson were repeated by him half aloud:

"Law is God, say some: no God at all, says the fool.
For all we have power to see is a straight staff bent in a pool."

"Never mind, here's a good one," his cousin remarked as he pulled into the boat a big mullet,

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which he said he would feed to his wild duck hawks at home. A minute later—oh, joy! the Spectator pulled up a squirming eel that had twisted itself around the end of the pole. What a time he had to get it off into the bottom of the boat; and how it did lash itself around and splash in all directions the water which it had brought in with it! The Spectator's imagination may have been affected by the influence of the night, but he would be almost willing to swear that every eel caught that night carried with it at least a pint of water. It seemed the acme of delight for each eel to see how much water it could dash against the Spectator's shoes and up his trousers. The eels showed a very mean disposition, too, when he tried to put them into the big pail which he had brought along. Time after time he would get his fingers wound around an eel, only to have it slip away as easily as if it were sliding out of an oiled garment. It took him quite a while to learn to grasp one near where the points of the fork had entered the body, as about the only place where he could obtain any sort of a hold. He was at last able fully to appreciate the familiar saying applied to a certain type of business man, that he is as slippery as an eel.

It was wonderful how easily, out on the river, one lost his sense of locality. Two or three times the Spectator was certain that he was going down-stream until the slight current in the water convinced him that he was headed in the opposite direction. There were the stars twinkling in the clear dark-blue of the heavens; there were the shores, indistinct in outline, to guide him; yet he knew that had he been alone he would have been completely lost.

"Where are we now?" he asked along toward ten o'clock. There was not a ripple on the water where they were poling along; the pebbly bottom was as distinct as if it were three inches instead of as many feet below the surface. He had been told that this quiet, deep water was the place for the big eels, and the success of his companion had borne out this assertion.

"About a mile below the landing," was the answer. "What's that?" He pointed to a little projecting piece of land, where, standing in the shallow water, all unconscious of approaching danger, a large blue heron was doing some fishing on its own account. The light from the torches evidently blinded it, for it permitted the boat to come along quietly until within thirty feet. Then the Spectator's cousin got out with his pole and began to wade toward the heron with the hope of stunning it with a blow. The Spectator said not a word, but he hoped secretly and fervently that the heron would not become an addition to his cousin's splendid collection of stuffed birds. The heron itself evidently had no desire in that direction, for it suddenly flew away without a sound, while the would-be assassin made a solemn resolution never to come out on the river at night again without his rifle. He strove to forget his disappointment by saying that they would go over to the mainland and get a drink from one of the best springs in the world. The Spectator was already acquainted with many of these, but he was not loth to find another. He was curious to see how this one would be located in that darkness. As they moved toward shore, a passenger train came rushing up the valley, and he guessed how his cousin would find the spring. The fireman had the door of his fire-box open, and was throwing in coal as the train sped along. The light from the fire streamed upward through the night and cast a reflection on the escaping steam and smoke floating overhead in a manner which somehow suggested to the Spectator the pillar of fire which guided the Israelites through the wilderness.

As the train passed he saw a block-system light gleaming not far below them along the railway. About five or six hundred feet above this the boat was shoved into the bank. The Spectator followed his companion ashore and up the steep bank full of thick brush and small trees. He expected every moment to step on two or three snakes, but at last he tumbled safely out on the top of the bank. A large stone was placed on a rail at this point to indicate where the Spectator and his companion must descend the bank when they returned. Then they started up the track, the Spectator's cousin counting the steps as he went along. A small wooden culvert was located by the different sound which their footsteps made as it was reached. A match was lighted and the spring discovered a few feet to the right of the railway. The Spectator had not known that he was so thirsty, but as he breathed in the fragrance of the damp evergreens and spearmint and pennyroyal around him he drank one little cup after another of the cold, clear water with a deep sense of pleasure and satisfaction. The match had gone out. The far-away glow of the torch on the boat was the only light visible anywhere save that of the stars. It was very still; not even the bark of a dog or the hoot of an owl was heard.

"Well, how did you like it?" asked the Spectator's cousin, as they stood in the cellar of the farm-house about one o'clock in the morning. The Spectator had a big slice of bread and butter in one hand and a glass of rich buttermilk in the other. He had seen the eels one after another knocked harshly on their tails in order to stun them. Then their heads were cut almost entirely off and used as a sort of handle to draw the skin

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off the body. He had had hard work to skin one himself, in spite of the sawdust which he had rubbed on it in order to permit his obtaining a hold. The cleaning was similar to that of a fish. He marveled somewhat at the small portion of the eel which contained the vital parts, and still more at the wonderful ability which the body showed in exhibiting signs of life even up to the time it was placed on the ice, deprived of all its essential organs. He was not quite able to believe, however, the story of how one day at dinner the various portions of an unusually large eel which was being served started off the plates of the diners and, to the amazement of all, formed in a row, walked off the table and out of the door in the direction of the river.

"I enjoyed myself immensely," answered the Spectator. For he somehow forgot the unpleasant features of his trip, the water which had collected in his part of the boat and had soaked his feet even before he had to get out and wade in order to pull the boat up-stream through one of the swiftest rifts; the slimy, creepy feeling of the eels when he had grasped them and forced them into the pail. He remembered instead the mist which, like wandering wraiths, had stolen from the river during the night, the sweet sadness of far-away sounds, the leaping of a fish, the quiet lapping of the waves against the shore, the soughing of the rising wind through the trees as they were returning, the freshness of the night air, the water at the spring, and the clearness of the stars as they came up from the landing. He felt that he, like Turgenev, had at last felt the charm, the mystery, the witchery of the river and the night, and that his love for them would never pass away.

THE NEW BOOKS

Has Mr. Arnold Bennett invented the puzzle-novel? In his "Clayhanger" Hilda loves Edwin, becomes engaged to him one evening, and the next day sends word to him that when he gets the message she will be married to another. The reader is practically defied to guess what this may mean, and at the end of "Clayhanger" is requested to wait a year for the appearance of a novel dealing with Hilda's early life and thereby solving the mystery, while all the psychological problems raised by the two novels jointly are to be taken up in a third novel, due, we suppose, in the fall of 1912. All this, we take it, is Mr. Bennett's way of showing that what matters is not events but people. Life and death and marriage, work and success and failure, hopes and disillusionment—all follow along dully and monotonously, not as in a play, but as with the average man; but to know, *really* to know, even such an insignificant person as Edwin Clayhanger or such a victim of environment as Hilda, is worth while; and to *make* the reader know—ah, there lies Bennett's art! Some one has said, "When I read Bennett's novels, the people all seem to be my own relations, and I don't like them!" Very well; the author doesn't ask you to like them. But admit that his men and women are searchingly dealt with; their doings and sayings may be trivial, but their psychology is sound and true. "Old Wives' Tales" and "Clayhanger" are therefore, in their own queer way, human documents; and so, although distinctly inferior to them, is their successor, Mr. Bennett's new story, "Hilda Lessways," despite the fact that there is much in the book that is distressing, while some things are beyond the bounds of good taste. (E. P. Dutton & Co., New York. $1.50.)

It is a delight to the eye and a joy to the mind to see young folks' classics printed and published in the fashion adopted by the publishers with the new edition of Thomas Hughes's "Tom Brown's School Days." The page is large, the type well selected and clear, the paper excellent. The drawings are by Louis Rhead, and some of them were made at Rugby itself. To crown all, there is an introduction by W. D. Howells, who talks with fervent admiration of the "warm-hearted and large-minded man" who was one of America's best friends in the Civil War, and who in his Tom Brown books not only paints the manners and customs of the middle eighteen-fifties, but shows "delight in nature and human nature unpatronized and unsentimentalized." (Harper & Brothers, New York. $1.50.)

In twenty-four volumes of about two hundred and fifty pages each, and with many hundreds of illustrations, the English and American editors of the "Book of Knowledge" have provided a vast but ill-arranged compendium of all sorts of reading for children. The first impression on opening the books is dissatisfaction with the typography, the crowded paragraphic arrangement, the lack of uniformity in the illustration, and the general inartistic appearance of the work. The reader is also, at least at first, inclined to be dissatisfied with what may be

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called the hodgepodge or *omnium gatherum* method. The sub-title of the work is "A Children's Encyclopædia," and perhaps this rather formidable title leads one to expect something different from what one actually finds. There is a curious kind of classification of subjects which is indicated by putting in small type over each special article a title showing to which division it belongs. Thus on any page in any volume one may find the heading "The Child's Book of Wonder," "The Children's Book of Poetry," "The Children's Book of the United States," or any one of many such division titles. It is as if the editors had made a collection under each of these heads and then thrown all the articles into a basket, jumbled them up, and printed them as they happened to come. It is true that there is an extensive fine-type index in the last volume, and that each volume has at the beginning a partial guide to its contents, but most children would not use these helps. It must be admitted, however, that on more familiarity with the work this criticism against its "admired disorder" weakens. After we rid ourselves of the idea of a book of reference or cyclopædia, it is easy to see that a child might, and undoubtedly will, take great delight in opening the book at a venture and searching for nuggets of special interest and entertainment. Certainly the editors have been most ingenious and most industrious in gathering all sorts of things relating to science, history, art, verse, story, and the wonders of the universe. Apparently direct quotation has been sparingly used, and great pains has been taken to put things simply and clearly. Sometimes even famous novels like Thackeray's "Pendennis" have been retold, and naturally opinions will differ as to the amount of success with which this has been done. Altogether, there can be little doubt that young people will find the books a source of interest, entertainment, and instruction. The English editor is Mr. Arthur Mee, the American editor is Dr. Holland Thompson, while Dr. Finley, the President of the College of the City of New York, furnishes an Introduction which is a charming retrospect of childhood's feelings and needs, and includes a sentence of higher praise than any reviewer could give, "My own lads played no ball the day these books were brought home." (The Grolier Society, New York.)

The merit of an open-minded and impartial historian and critic is conspicuous in Mr. H. Addington Bruce's volume "Scientific Mental Healing." Since the seventies of the last century psychology has risen from small to great in scientific valuation. Medical psychology now ranks among the new sciences. By its aid a scientific mode of mental healing has been developed which physicians in this country, and still more in Europe, are beginning to adopt. Of this evolution Mr. Bruce first gives an outline account, following this with sketches of its leaders—two physicians in Europe and two in this country—as "masters of the mind." Subsequent chapters treat of therapeutic hypnotism, "secondary selves," and psychology in every-day life—this with special reference to its proved value in the practical problems of education, social amelioration, and the detection of crime. Another chapter relates the story of "Half a Century of Psychical Research" as conducted by the British and, since 1906, by the American society of that name. The volume concludes with a deserved tribute to the memory of William James as "the greatest leader of American philosophic thought since the time of Ralph Waldo Emerson." Mr. Bruce has not omitted to note the crudity and charlatanism that have appeared in the field of mental science and have brought about some skepticism even as regards scientific workers. To this his book is a strong antidote. One of its effective points is its copious citation of authentic facts from real life. (Little, Brown & Co., Boston. $1.50.)

In "The Women of the Cæsars" Guglielmo Ferrero gives a dramatically vivid picture of certain aspects of social life in ancient Rome. Signor Ferrero has the historical imagination which enables him to visualize and vivify the incidents he narrates and the personalities he describes. Without such imagination no writer deserves to be called a historian; for the historian does not merely report facts, he interprets life. His story corrects some popular misapprehensions—for example, that which concerns the character of Tiberius—and enables us to comprehend the pagan Puritanism which made its futile fight against the licentiousness which destroyed Rome. It enables us also to see that no mere enlarging the liberties and improving the social position of woman and no clothing her with political influence will be of the slightest value except as it is accompanied by virtue and intelligence, and that she may be as corrupt and as unscrupulous a politician as the most corrupt and unscrupulous of men. The dramatic contrasts of this period are portrayed almost as vividly as in "Quo Vadis," and with far more convincing verity. The parallels and the contrasts to our time are interesting and significant. (The Century Company, New York. $2.)

That "the Interests" are responsible for all the ills which have befallen the American people since Jefferson's Administration is the thesis which Charles Edward Russell has undertaken to sustain in his latest book, "Business the Heart of the Nation." It appears that for a hundred years we have been living under, not a popular government or a representative government, but the government of a "Business" oligarchy, which has crushed or smothered every

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altruistic enthusiasm developed in our National life. "Business," we are informed, turned the democracy of Jefferson into a bulwark for the slave power, and the party of moral ideas into a high-tariff factory; it even laid its blighting touch upon the isolated Cleveland Administrations, reaching one through the convention which launched it and the other through Wall Street. But against this gloomy historical background the author projects a prophecy that a great revolution is impending, with Senator La Follette for one of its heroes, and after that—the reign of Socialism. The book is entertaining rather than convincing, except for a reader who is content to have statistics given to him out of hand without any tedious attempt to cite their sources, and to accept deductions ready-made, and all the more startling because unencumbered with a suggestion of the processes by which they have been reached. But one feels at its close that this volume needs an appendix. Mr. Russell has insisted through 290 pages of print that the changes for the worse which have successively overcome this country during the last century or so have been mere stages in a foreordained scheme of evolution. Why, then, stop with the Socialistic stage? The prophet who can see thus far into the future ought to be able to tell us whether the establishment of Socialism is to usher in the millennium and prepare us for the end of all things human, or whether that era is, in its turn, to be superseded by another, and what that other will be. (The John Lane Company, New York. $1.50.)

A new edition of "Æsop's Fables" is noteworthy for its excellence as an example of sound book-making. It has a well-proportioned type page—the type large and readable—rich, heavy paper, perfect presswork, and an artistic and dignified binding. Delicate borders to the pages, printed in a green tint, and occasional pen-and-ink illustrations by E. Boyd Smith, in a style distinctly decorative, add to the attractiveness of the volume. (The Century Company, New York. $2.)

We can hardly have too many books describing old London. The longer one lives and travels, the more interesting old London becomes as contrasted with the dreadful, dreary, modern city—no matter if, here and there, one now greets some example of cheerier and sprightlier as well as of worthier architecture. The architecture of old London, however, is naturally *the* feature of the great metropolis, and it is well to have it described as it is in Walter H. Godfrey's "A History of Architecture in London." The book is a practical one, for nearly every building treated is represented by some plan showing not only the parts now existing, but also the original structures. Thus there are more than two hundred and fifty maps and illustrations included in the volume. The book should appeal at once to the tourist and to the architect. To the latter it is specially valuable, because it illustrates not only the course of architecture in England until the beginning of the nineteenth century, but also includes a sketch of preceding European styles. (Charles Scribner's Sons, New York. $3.)

"The Church Universal," by the Rev. J. J. Lanier, promises by its sub-title, "A Restatement of Christianity in Terms of Modern Thought," something else than what is prominent in the volume. It first states the doctrine of the Protestant Episcopal Church concerning the sacraments of baptism and confirmation. The elaborate argument made for the necessity of "that element of spiritual life which comes through the regenerating power of water" disclaims the imputation of magic, while rising into a mysticism difficult for plain people to discriminate clearly from that. Lectures on the Catechism follow. Serious dissent is required by the assertion that "the Ten Commandments"—mostly negative precepts—"is the perfect system of morals and code of conduct on earth and in heaven." Nor can modern thought sanction omission to inculcate social service as an essential part of duty. On the other hand, "the Church Universal" is presented with an admirable catholicity, which insists that religion unites while theologies divide, and urges a visible attestation of the truth that "our unity is in God the Father." These lectures were given in 1910 at the Virginia Theological Seminary. The volume bears strong commendation by the Bishops of Atlanta and Fond du Lac—the latter writing its Introduction. (The Macmillan Company, New York. $1.25.)

A work of the first rank in its line, "The Historic Christ in the Faith of To-Day," has come from an author henceforth to be widely known, Mr. William Alexander Grist, an Oxford student, then a missionary in China, now in the ministry of the Methodist churches in Great Britain. It is remarkable for its fusion of the critic and the mystic—opposite types, neither of whom is separately competent to such a subject. Mr. Grist is convinced that a very large element in the Gospels must be characterized as supernatural, and also that science is invincibly opposed to the miraculous. He fails to draw the proper distinction between these two terms, but he finds room and reason both for "a humble agnosticism and devout belief." His statement that "probably the mystery of Jesus' person will abide, a dark center of light, until we have solved the mystery of our own personalities," recalls Lotze's saying that no answer can be given to the bottom question of psychology, "What am I?" In the depths of

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Jesus' being he finds, on the one hand, "a mysterious ethical harmony with God," and, on the other hand, "a great psychic force." But "from the time-form of the Man of Nazareth emerges the Christ-ideal that is eternal." Even though the naturalistic interpretations of the miracle stories—some of which he more or less plainly accepts—should be universally adopted, he insists that "the dignity and value of the person and work of Jesus would not thereby be impaired. . . . Our idea of Jesus is our greatest knowledge;" it is just so much of his mind as indwells in our minds. Scholarship and criticism must be freely exercised on the historical record, but after that "a spiritual reconstruction of the material is necessary;" and indispensable for this is "a certain moral affinity with Jesus himself." This glows throughout Mr. Grist's pages in a profound moral idealism, which concedes much to the historical critic and the naturalist, and leaves open questions in place of some traditional beliefs, but is at one with the thought of the evangelist, "In him was life, and the life was the light of men." Such a work as this could have been produced only in such a period of transition as Christology is now passing through. Its combination of high scholarship and high spirituality distinguishes it above all recent works of its kind. (Fleming H. Revell Company, New York. $2.50.)

The immense growth of psychology in scientific esteem during the last few decades leads Mr. Denton J. Snider to regard it as "the universal science," organizing a "new system of thought." There is much that is suggestive and stimulating in his works in this field, the latest of which is "Biocosmos," defined as "the animated world." Its theory, dissected from the accompanying scientific data concerning cell life, plant life, and animal life, conceives "an elemental life-stuff" in Nature as molded by an indwelling spirit, or Psyche, "the connecting and propelling principle" of the evolution of life. But no sign of this is found till it bursts into animated forms, though even in crystals "a kind of will, a formative spontaneity," appears. This is called "a stage of unlife striving to be alive." This striving, however, is not the energy of an invisible life, but of the all-indwelling and molding Psyche. Mr. Snider has to "postulate the transition from unlife to life, likewise the transition from life to consciousness." This seems uncalled for in view of the physical analysis which resolves matter into energy and corroborates Principal Fairbairn's dictum, "Nature is spirit." Nor does it seem congruous with referring the source of all earth life to "a kind of universal self-creative life." What hinders Mr. Snider from identifying spirit and life, as Jesus seems to have done (John vi. 63), appears to be in conceiving of the "elemental life-stuff" in Nature as involved with an element alien and refractory to it, as the Greek idealists thought. Decidedly preferable is the philosopher's thought that nature *is* spirit, and the conception of spirit and life as equivalent terms for the ultimate reality in the universe. (Sigma Publishing Company, St. Louis. $1.50.)

A reaction from extreme positions taken in modern criticism of the New Testament has been for some years apparent. This return toward former standpoints again appears in Professor Harnack's volume on "The Date of the Acts and of the Synoptic Gospels." His critical review of the negative evidence against adverse opinions and of positive evidences to the contrary leads him, with some revision of his former judgment, to conclude it "in the highest degree probable," as to the Acts, "that the work was written at a time when St. Paul's trial at Rome had not yet come to an end;" that is, "before the destruction of Jerusalem," A.D. 70. Yet there has been practical unanimity among present critics in assigning the Third Gospel, which is certainly a preceding work by the same author, to a later date, alleging this on the ground that the prediction of the destruction of Jerusalem (chapter xxi.) must be regarded as written after that event. Refuting this sole reason assigned for a later date, Professor Harnack holds it "established beyond question that both books of this great historical work were written while St. Paul was still alive." As to the Second Gospel, since Mark is admitted to have been drawn from by Luke, it must have been written "during the sixth decade of the first century at the latest; this may be regarded as certain." The First Gospel took its present shape very soon after the fall of Jerusalem, yet "composition before the catastrophe cannot be excluded with absolute certainty." Much the larger part of the volume is devoted to show the identity of the authorship of the Third Gospel and the Acts, and that both are from the hand of "Luke, the beloved physician," mentioned by St. Paul in Colossians iv. 14 as with him. The concluding chapter treats briefly of the "Primitive Legends of Christendom" in Matthew and Luke. This is a valuable volume for the library of Bible students. (G. P. Putnam's Sons, New York. $1.75.)

The wide reputation through the English-speaking world of that saintly scholar and preacher Dr. Robert F. Horton, of London, will be to many a sufficient commendation of his life of Christ for young people, entitled "The Hero of Heroes." His travels in the Holy Land impart fresh touches to his portrayal. Thus he mitigates that terrible phrase, "Ye generation of vipers," misapplied by Calvin to all mankind: "In the fields of Judea, when the stubble was burned for the sowing,

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the little vipers would often wriggle out to escape the flames. John pointed to these terrified reptiles, and told the people that they would presently be trying to escape from the wrath to come in the same way." Dr. Horton's treatment of the miracles is somewhat inconsistent. The marvelous occurrence at Jesus' baptism was "as if the heavens opened and a dove came down upon Jesus," etc. So the coin found by Peter in the fish's mouth is explained as money made by an ordinary "take of fish." In remarkable contrast with this is the literal treatment of all the other miracles from the virgin birth to the sudden blasting of the fig tree. Dr. Horton teaches that in saying, "I and my Father are one," Jesus "meant to make himself God." Other extreme statements are that "his blood was shed that our sins might be forgiven," and that at the end of earthly time he "will take his place on the tribunal as the judge of all mankind." Large as are the merits of this volume, no such extra beliefs, doubted or controverted even among evangelical Christians, are admissible in an ideal life of Christ, especially in one for young people. (The Fleming H. Revell Company, New York. $1.25.)

LETTERS TO THE OUTLOOK

RUSSIA AND AMERICA

With his characteristic patriotism, Mr. Roosevelt, in a notable editorial in The Outlook for October 14, declares that "America cannot and will not acquiesce in any such assumption" as that upon which Russia "has steadily refused to put into effect the provisions of the treaty" of 1832, "according to what our State Department has consistently, under every Administration, held to be not only its plain meaning, but its only possible meaning." In terms of great clarity he announces the inevitable conclusion: "It is axiomatic that we should not submit permanently to the continuance of a treaty when it is construed according to a principle which, if openly avowed at the time of its making, would have prevented our people from even considering the possibility of making it. Under no circumstances would we now make with Russia or with any other Power a treaty which explicitly permitted such discriminations as Russia actually makes against certain classes of our citizens. This being so, the treaty, as Russia now construes it, ought not to be, and cannot be, continued."

The logical sequence of this declaration of principle would seem to be that, having for more than thirty years ineffectually sought by the deliberate processes of diplomacy to persuade Russia to observe her treaty and to desist from her intolerable discrimination "against certain classes of our citizens," the time has come to give notice that our Government intends to terminate it. This is the remedy pointed out by the express terms of the treaty. So long as we refrain from resorting to this remedy, Russia may well doubt the sincerity of our representations, and will be apt to persist in the dilatory tactics which she has pursued for more than a generation, in the face of the continuous protests of our State Department.

Mr. Roosevelt now proposes another remedy, the submission to arbitrament by the Hague International Tribunal of the construction of that clause of the treaty which he, in common with every other American statesman who has considered it, regards as having been unquestionably violated by Russia. But how will arbitration solve the difficulty? By entering into an agreement to arbitrate we would but enter into a new treaty with Russia. She has, as Mr. Roosevelt vigorously insists, broken the treaty of 1832. What assurance have we that she will observe any new compact? But if it were taken for granted that she would recognize its binding force, then we, as well as Russia, would be bound in advance by the outcome of the arbitration. Should the decision be adverse to Russia, after the delay incident to a rather protracted proceeding, we would nevertheless have made no progress. Russia might simply repeat, what she has said in the past, that the acceptance of our interpretation of the treaty is opposed to her public policy, and give notice under the terms of the treaty of her election to terminate it. Should the decision be against us, how could we escape the conclusion so tersely expressed by Mr. Roosevelt: "The treaty, as Russia now construes it, ought not to be, and cannot be, continued"?

The rejection of our interpretation could be due only to the rejection of that theory of citizenship which has been incorporated into our National policy from the beginning of the Republic, and of the fundamental concept of our Constitution, that all citizens, native born or naturalized, without distinction of race, creed, or color, are entitled to equality of right, privilege, and protection without discrimination.

It may be urged that, our position being unquestionably sound, we have nothing to fear from arbitration. But does not this assume that the arbitrators would approach the con-

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sideration of the problem submitted with entire sympathy with the American theory of citizenship and with due appreciation of the fabric of our Constitution? What if the majority of the arbitrators were subjects of monarchies, whose concepts, traditions, and prejudices, or whose political interests and alliances, should lead them to regard with equanimity such discriminations against certain classes of our citizens as Russia is making, and which we cannot and will not tolerate?

However desirable may be the settlement of all international controversies by arbitration, Mr. Roosevelt wisely recognizes that it is not every matter in controversy that is arbitrable. It would certainly seem that there are controlling reasons for believing that no controversy the determination of which is dependent on or directly involves the interpretation of a provision of the Constitution of the United States, or any rights of citizenship arising thereunder, should be deemed arbitrable. At all events, would not arbitration in this instance prove futile, when one considers that, whatever meaning may be attributed as a result of arbitration to the treaty of 1832, our Government, if the decision is against it, would, out of self-respect, be bound to give one year's notice of termination, and Russia might, for any reason which she deems sufficient, give a similar notice if judgment goes against her?

Finally, the Hague International Tribunal, being a judicial body, is apt, like other similar tribunals, to avoid the consideration of abstract or academic questions, or of such as render an adjudication unnecessary, because the parties to the submitted controversy possess an adequate remedy, which they themselves can apply at will. Why, then, should that tribunal be called upon to interpret a treaty which either party may terminate by a year's notice?

New York City. LOUIS MARSHALL.

[Our correspondent fails to note that Mr. Roosevelt's proposition was not that we should arbitrate the question as to whether or not the treaty should be abrogated by us, but that before deciding the very serious matter of abrogating this treaty we should endeavor to get a decision by the Arbitral Court of The Hague. If this were rendered against us, it would not in any way whatever interfere with our abrogating the treaty; and if it were rendered in our favor, it would give us the right to insist that Russia affirmatively carry out the treaty. In the judgment not only of The Outlook but of Mr. Roosevelt, the treaty will have to be abrogated in the end if Russia does not treat our Jewish fellow-citizens as she does our Christian fellow-citizens—that is, each on his merits. But in all friendliness we wish to point out to our correspondent and those of his faith who think as he does that they are most unwise in opposing this proposal. The abrogation of the treaty with Russia, terminating all treaty relations with her, would be a most serious step, and very great trouble would ensue. Unless the American people are thoroughly convinced of the justice of our position, such action would cause a very great outburst of anti-Jewish feeling in this country, and the attitude of those Jews who demand such abrogation without trying every possible means to obtain our end by less drastic means is most unwise from every standpoint, and is especially unwise from the standpoint of the Jews in this country. If the aim of the Jews in America is merely to pass resolutions which will flatter their co-religionists, then they are acting wisely in declining to consider practical steps to achieve their ends and in holding mass-meetings demanding the abrogation of the treaty; but if they wish seriously to achieve the purpose they have in view, they should instantly support in hearty fashion the proposal Mr. Roosevelt has made. It is the firm belief of The Outlook that this is very much the most practical step that has yet been advocated, not only to secure justice for Americans of Jewish faith in this matter of passports, but to bring civilized public opinion to bear on behalf of the Jews of Russia as it would be brought if we could either get action by the Hague Tribunal in this matter or put Russia in the position of refusing to bring the case before the Hague Tribunal.—THE EDITORS.]

IS IT NOT A BOGEY?

I do not care to open the question of the attitude of your Associate Editor, Mr. Roosevelt, toward the proposed arbitration treaties now before the Senate. But Mr. Roosevelt has so often assumed the existence of a formidable "peace-at-any-price," or peace-without-righteousness, party that I venture to raise the question, once for all, whether he or any of your readers need to be seriously worried over this species of fear. Whenever I have read Mr. Roosevelt's numerous utterances touching this heinous and dangerous class of public enemies, I have been filled with wonder as to who they were, and where they lived, and what books, newspapers, or journals they controlled.

For example, I have lived in Boston continuously for more than thirty-five years; I think I have met my fair share of "cranks," and have tried to keep an open eye for the various "isms" with which our city is credited, always with the dim hope that some John the Baptist might arise to show us a way in the wilderness. I have known Quakers and Christian Scientists and Tolstoyans and devotees of "New Thought." Shall I confess it? I have myself been an Anti-Imperialist.

I am now asking myself, How many men have I ever heard talking "peace at any price"? I

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can assure Mr. Roosevelt that if there are not more of these odd people to the million of the population at Oyster Bay or in New York City than I have found in Boston he may relieve his mind of this obsession and sleep in peace. Our considerable body of Christian Scientists are not, I take it, specially concerned about war. Every one knows that they could not be hurt. The little group of Anti-Imperialists have surely among them their fair proportion of old soldiers. I never heard at any one of their meetings a whisper of disparagement of righteousness. I have even felt at times an almost bellicose atmosphere at the thought of easy submission to injustice or oppression.

As to the various movements in Boston under the head of Theosophy, Babism, or the like, I wonder if Mr. Roosevelt, being "a member in good and regular standing" in a Christian church, could discover any special difference between their teachings about peace and righteousness and the early New Testament teachings? Perhaps, on further thought, even Mr. Roosevelt might admit that, among all the various kinds of people whom we must have in the world, it may be worth while to maintain a few who really believe in the possibility of civilization taking effect a little earlier than Wall Street or the War Department sets the date. Let these kindly believers in goodness hurry the procession all they can! Why not?

If I may speak now for the people with whom I feel most in sympathy, I should say that we deprecate, quite as much as Mr. Roosevelt, mere sentimentalism and "softness." We recognize the cost of life. We do not so much emphasize the expense and pain of war as the ugly spirit of distrust, greed, contempt, suspicion, and hate out of which wars grow and which wars are apt to leave behind them. In other words, we abhor the essential barbarism and inhumanity of war.

I do not know what thoughtful man would say that force is never to be used. What we say is, that the proof and test of civilization is to be able to use effectively other and higher means than brute force. Thus thousands of parents and teachers have learned to do better than ever to whip a child, or to strike a fellow-man, or to be on the watch for a possible insult. But we expect our children, as occasion offers in the way of their duty, to undergo hardness, and not to be afraid of consequences.

I do not know whether we differ from Mr. Roosevelt in our meaning of "righteousness." He often seems to talk about it, as certain people in New England used to talk about "orthodoxy," as if it were always "*our doxy*." He seems to assume, what no one would admit in favor of any other nation, that the United States must always be right. This is, if possible, even bolder than the old war-cry, "My country, right or wrong!" Perhaps we differ here with Mr. Roosevelt. The history of the United States makes us extremely skeptical of the position of even the noblest nation when it assumes to be claimant, judge, and sheriff all in one. This fact is the nub of our objection to all savage modes of settling international differences. War is simply the survival of the old superstition of the "ordeal." There is no honor or righteousness in submitting to the wager of battle. We do not say that any court can always award perfect justice. But we hold that it is the honor of a civilized man, or a civilized nation, to find or create a court where, so far as is humanly possible, all questions shall be decided, or at least investigated, in an atmosphere of candor and equity. Is it not preposterous to suppose that the nations of the twentieth century cannot find a way to try out all conceivable questions fairer to all concerned than to bombard one another's towns? Here we are strenuous, in the name of righteousness, and we insist upon the fairness and good reason of our case. We find Mr. Roosevelt at this point taking the line of least resistance.

We say, Settle "*all* questions" as civilized men, not as brutes. We agree with Mr. Roosevelt that the treaties may be too loosely drawn. But we believe it safer and stronger to take the attitude of trust, with reasonable provisions, rather than the attitude, as now, of distrust and fear. The more solidly sure a nation is that it is right, for example, touching the assumed certainty of the Monroe Doctrine, the less need of apprehension that a jury of our peers should deliberately agree to commit a judicial injustice.

I venture to say so much because it seems an awful waste of energy to divide good and patriotic men into suspicious or hostile camps. You cannot afford to set up a fictitious distinction between the lovers of peace and the lovers of righteousness. They are always one. In fact, timorous people, such as Mr. Roosevelt imagines, loving their own ease and comfort, never helped the cause of peace or any other good cause. Up to the present time the men who have worked hardest for international peace and really believed in it have always had to set themselves against the popular current. Why does Mr. Roosevelt often seem more than willing to turn his powerful batteries, like the great Russian fleet at the Dogger Bank, upon a few friendly vessels? There is just now a vast weight of apathy and selfishness and luxury resting upon the world. The times call for the united action of all earnest and true-hearted men. Let us hold out the hand to Mr. Roosevelt, and "dare him" to spend his valuable time any longer either in discovering bogeys or in spurning the men who happen to believe it just *possible* that this world is nearer the rule of reason and justice than he is ready to concede. There are crowds of people to hold back and

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deny this. There are too few who are willing to work to make it true.

CHARLES F. DOLE.

Jamaica Plain, Massachusetts.

[We are glad to get this testimony with regard to the reduction in the number of "peace-at-any-price" people. What Mr. Dole reports indicates a great advance over that era of which the prophets speak when there were many who said, "Peace, peace," when there was no peace, and indeed a tremendous advance since those days of our own Civil War when peace-at-any-price was a widely advocated policy. We do not believe that any one has ever learned that it is better never to whip a child, for it is not possible to learn what is not so. While we agree that civilization depends upon the ability of men to use other means than physical force, we think it is patent that civilization, whether in the family or in the Nation, or in international affairs, could not endure if the best and wisest should bind themselves not to use physical force, while the most ignorant or the most barbarous could use it. The Outlook hopes that the treaties as interpreted by Mr. Root's resolution will be ratified. It does so because it believes that the United States will not, by ratifying those treaties, renounce the right to use whatever physical force is necessary to do its duty as a member of a family of nations.—THE EDITORS.]

THE THETFORD PAGEANT

I want to express my sincere gratification at the Spectator's very appreciative comment on the Pageant of Thetford in The Outlook for September 30. The people of the town would, I am sure, wish me also to express their pleasure at his cordial interest in the drama of their community. It is only fair, however, I think, that, as Master of the Pageant, I should beg leave to correct a mistake which the Spectator made through a misunderstanding of the facts. He said:

> Perfect as were many of these scenes, it is a fact that some of them were never rehearsed at all, or rehearsed only once indoors, and the stage business of pitching hay, driving the mowing-machine, or what not, was left to the inspiration of the moment.

This gives a wrong impression. The day has not yet dawned, to my knowledge, in pageantry or in anything else, when successful results can be achieved without hard work. The facts were that the episode of the Country Fair was not rehearsed by *me* at all. It was in charge of Mr. A. V. Turner, of Union Village, who has been marshal of many of the old country fairs. The same is true of the management of the Town Fair in the episode of the New Agriculture, of which Mr. Charles C. Cook, the Master of the Grange, had charge. They knew far more about fairs than I, of course. They put in good, hard work on them, with the deserved successful results, and I am anxious that they should have full credit. The two episodes in which come the mowing-machine and the haying received much careful rehearsing both by the actors alone and with me. It may interest readers to know that some of the rehearsing of the Rural Problem, in which the haying comes, was done in the hay-field while the father and son of the episode were getting in the real crop; when one windrow had been loaded on, hay-wagon and rehearsal moved on to another line of hay, where farming and pageantry continued. I can also imagine the Spectator's truly Addisonian delight at learning that the apple which the first settler (Mr. Harley Sanborn) picked with difficulty off of the butternut tree was not tied on to the tree at all. Those who do not believe in what really progressive methods can do in the way of grafting may claim that he had it up his sleeve, but we may agree at least that the agricultural skill with which he did it was entirely convincing and promises much for the future of Vermont as a fruit-growing State.

Whatever may be the future, I can assure the Spectator there will always be a cordial welcome for so appreciative an observer among the people of Thetford, as also that there will always be much that will interest and delight him there any time he may happen to go, whether in the summer or in the winter, for the real Pageant of Thetford has but just begun.

WILLIAM CHAUNCY LANGDON.

New York City.

A FRIEND'S VIEW

On reading your article "The Silences of the Master" in The Outlook of September 30, I was shocked by the statement that Jesus, when examined by the Jewish high priest, spoke "under the solemn sanction of an oath."

The use of the word "adjure" by the high priest might possibly suggest such a flagrant violation by Jesus of his own teaching as given in Chapter V of this same Gospel; but as Mark's Gospel, which is an older one, does not use the word in this place, and as the other Gospels say nothing about it, should we not regard the text as given in Matthew as a corrupted one? But even if we should not so regard it, must we necessarily assume that Jesus took an oath merely because the priest used the word "adjure"? I find this word in six other places in the Bible, and in each of them it appears to me to be a curse or spell pronounced upon the persons adjured should they fail to do as commanded, and never implying an oath taken by them. Thus, as a fair example of its use, in Acts xix. 13 it is stated that certain "vagabond Jews" exorcised evil spirits by adjuring them "by Jesus whom Paul preacheth." Did this imply that the spirits or those who were possessed by them were taking an oath?

S. S. GREEN

Bartow, Florida.

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BY THE WAY

Fire prevention is henceforth to have equal attention with fire extinguishing in New York City. The Fire Department, under a new law, is to consist of two bureaus, one for fire prevention, the other for fire extinguishment. Over five hundred men are eventually to be assigned to work in the new bureau.

Mr. W. A. Larned, champion tennis player of America, is to go to New Zealand as captain of the American team that is to compete for the Davis cup.

A real estate broker in a recent lawsuit testified that experts are uniformly agreed that the west side of a city street is more valuable as property than the east side. If this is a fact, is it so because shoppers make their rounds mainly in the afternoon and like to be on the shady side of the street?

Another attempt to cross the Atlantic by air-ship is under way. Mr. Melvin Vaniman, the engineer of the ill-fated "America" balloon, is building a new balloon, the "Akron." One difficulty, it seems, in managing a dirigible is to keep it from ascending too high. "If we can only keep down," says Mr. Vaniman, "our problem will be solved." Water ballast is to be used for this purpose in the new balloon instead of the equilibrator, the signally unsuccessful device used on the "America."

A county fair in North Dakota recently had an "Ibsen Day." A statue of Ibsen was unveiled, a eulogy of the dramatist was given, and there were readings from his dramas.

A report which sounds like a fairy tale comes from a German technical paper as to a new process of vulcanizing and casting rubber. A humble rubber-gatherer of Brazil is credited by this journal with an invention which, it says, promises to revolutionize the rubber industry. While a skeptical view-point is justifiable when reading reports like this, we must remember that the story of Goodyear's invention of vulcanized rubber is itself a chapter from the book of marvels.

New York City school principals are to give their pupils lessons in getting on and off street cars safely and in avoiding danger when crossing streets where there is heavy traffic. In twenty-one months 231 children have been killed by accidents on the streets of the city, and it is hoped, by warning and advice, to reduce this pitiful list of victims.

Israel Zangwill, it is reported, is soon to come to America to supervise the production of his play entitled "The New Religion."

Affability as a business asset is extolled by the "Railway Age Gazette" in an article giving advice to railway men. A trainmaster complains that the men who are noted for their suavity get the good jobs on his road. The "Gazette" advises him to add affability to his other good qualities, and see if the way is not smoothed for promotion.

Mrs. Ellen Fitz Pendleton was inaugurated as President of Wellesley College, Massachusetts, on October 19. Eighty-four American and foreign colleges were represented at the ceremonies.

The death of Eugene Ely, the aviator, at Macon, Georgia, week before last, emphasizes the fact that flying-machines are not playthings. Spectacular "dips" should be outlawed on the aviation field, and everything be done with a view to promoting safety for the flyers rather than marvels for the spectators.

A member of the Smith family of England is said now to be drawing a pension of thirty shillings a week for services rendered by an ancestor to King Charles II after the battle of Worcester. This perpetual pension, says the London "Daily News," has cost the State thus far more than $100,000. In the excitement of battle King Charles probably forgot to ask the name of his would-be rescuer, or he would doubtless have selected one from a family more likely to become extinct.

Kipling's assertion that East is East and that it will so remain is disproved by the morning's mail from Japan. A Yokohama firm sends us a handsome catalogue, printed at Yokohama, illustrated with half-tones, written in good English though with a Japanese twist, and devoted to kimonos, mandarin coats, etc. All the approved methods of the up-to-date American mail order house are included—even the "money back if not satisfied" clause.

The venerable apple tree referred to on this page lately as the oldest apple tree on the Pacific Coast is in Vancouver, Washington, not Vancouver, British Columbia. So writes a correspondent, who adds that "this post was established long before Vancouver, B. C., but owing to the unfortunate fact that the Canadian city grew more rapidly, this city's fame is overshadowed." No shadows, however, seem to have fallen on that apple tree, for it is reported to be loaded this season with fruit of the kind for which Washington is famous.

The remains of a Roman boat found embedded in the Thames mud on the site of the new County Hall, near Westminster Bridge, have been removed to the new London Museum at Kensington Palace. The relic, which measures sixty-two feet by nineteen feet, is built of oak, and weighs nearly thirty tons. No other specimen of a Roman galley is known to exist.

Mme. Albani, prima donna and concert singer, has retired from the stage. At her recent farewell concert in London, Mme. Adelina Patti and Mme. Sara Bernhardt appeared on the programme. Among other honors, Mme. Albani, although a Frenchwoman, has been Court singer to the Emperor of Germany.

Zion City, Chicago, has abandoned the ecclesiastical rule instituted by its founder, John Alexander Dowie, and will, it is announced, be governed in the future by a Mayor and Council.

The automobile enthusiasts who started in the Glidden tour from New York City to Jacksonville, Florida, seem to have found abundant hospitality of every sort in the South except in the matter of good roads and good hotels. Their efforts in blazing the way for the motor car, however, will doubtless have an inspiring effect in promoting improvements in both these particulars in many communities.

The teaching of practical subjects in colleges is called for in the report of the Minnesota State high school inspector. "German psychology and pedagogy," says the report, should be retired in favor of practical and technical subjects, so that the percentage of college-bred instructors in Minnesota may be increased.

Only two of the commanding officers who served at the battle of Santiago, when Admiral Cervera's fleet was destroyed, are still in active service. Five of the captains have died in the thirteen years since the war, and six are on the retired list.

Mountain-climbing seems to be almost as perilous as aviation. One hundred and fifteen persons were killed in the Alps during the season just closed. All but two of these were unaccompanied by guides. Thirteen were seeking edelweiss in inaccessible places.

Mme. Sara Bernhardt has at last consented to present her art to the public through the cinematograph. She will first appear in the moving-picture shows in one of her most celebrated rôles, Marguerite Gautier, in "La Dame aux Camélias." Thus the most famous actress of our time will be seen not only by a larger public but by future generations.

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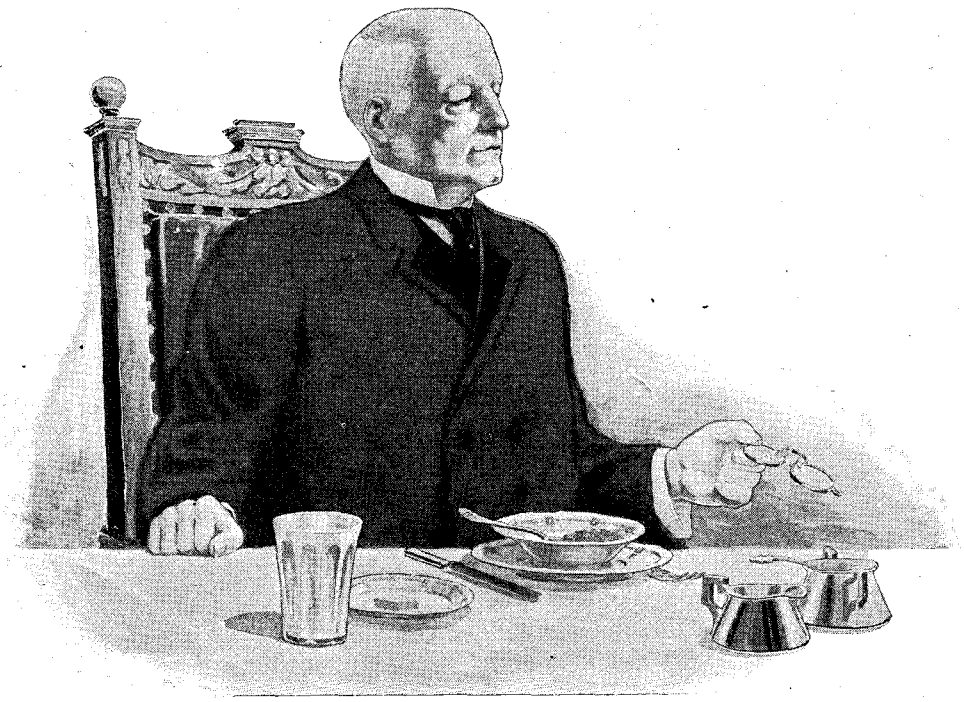

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"Want" advertisements, under the various headings, "Board and Rooms," "Help Wanted," etc., ten cents for each word or initial, **including the address, for each insertion.** The first word of each advertisement is set in capital letters without additional charge. Other words may be set in capitals, if desired, at double rates. If answers are to be addressed in care of The Outlook, **twenty-five cents** is charged for the box number named in the advertisement. Replies will be forwarded by us to the advertiser and bill for postage rendered. Special headings appropriate to the department may be arranged for on application.

Orders and copy for Classified Advertisements must be received with remittance ten days before the Saturday on which it is intended the advertisement shall first appear. Address Advertising Department, The Outlook, 287 Fourth Ave., New York City.

Hotels and Resorts

CALIFORNIA

Long Beach Sanitarium at beautiful Long Beach, where it is NEVER COLD. California's best Sanitarium. Battle Creek Sanitarium methods. Near Los Angeles, but much WARMER in winter. Booklet free.

THE HOTEL GREEN

(FIREPROOF)

PASADENA, CALIFORNIA

The Most Beautiful and Best Known of Southern California Hotels

OPEN DECEMBER 20th

Delightfully situated, overlooking Pasadena's Central Park. The Hotel Green is under the personal management of **DAVID B. PLUMER.**

Send for Illustrated Printed Matter

MISS TILESTON'S WINTER and SUMMER HOME

for Eastern visitors. Centrally located, three minutes' walk from all electric car lines. Sunny rooms, attractive porch, excellent table. For particulars address Miss Tileston, 98 South Euclid Ave., Pasadena, California.

CONNECTICUT

Dr. Givens' Sanitarium

For NERVOUS and mild MENTAL diseases. Has separate cottages for ALCOHOL and DRUG patients. Address DR. GIVENS, Stamford, Conn.

DISTRICT OF COLUMBIA

THE HAMILTON

14th & K Streets, N. W. WASHINGTON, D. C.

A select family and transient hotel, most conveniently located: modern and homelike. Good table. American plan. Rates $2.50 up per day. Special rates by week, month, and season. Send for booklet.

IRVING O. BALL, Prop.

FLORIDA

LAKE VIEW HOTEL

LEESBURG, FLORIDA

We challenge the world for healthy climate. Pure water, good food, clean, neat rooms. Best hunting, fishing, boating in State. Rooms with bath or running water. Rates $2.50 per day. Special weekly, $12.50 up. Booklet. Address E. C. Worrell, Moorestown, N. J. After Dec. 1, to Leesburg, Fla.

NEW JERSEY

Pine Tree Inn

"The Inn in the Pines"

Gorgeous autumn colorings. Ideal weather for out-of-door recreation during October and November. Excellent train service. Write for Booklet A.

ALBERT A. LEROY, Prop., Lakehurst, N. J.

Hotels and Resorts

NEW JERSEY

Lakewood, N. J. Cottesbrooke Spinney

A comfortable cottage in the pines. Excellent rooms and board for a limited number of gentlemen. Carriages and saddle horses provided. Accommodation for horses and dogs. Address P. O. Box 244, Lakewood, N. J.

MAHWAH INN

Mahwah, N. J. Ideal for Thanksgiving house party. Walks and drives unsurpassed.

NEW YORK CITY

HOTEL JUDSON 53 Washington Square, adjoining Judson Memorial Church. Rooms with and without bath. Rates $2.50 per day, including meals. Special rates for two weeks or more. Location very central. Convenient to all elevated and street car lines.

Mrs. JAMES KNOTT, Proprietor.

NEW YORK

Clifton Springs Sanitarium

The latest and best in Medical, Surgical, Electrical, and Hydrotherapy available for our patrons. Write for illustrated booklet and terms. **The Sanitarium, Clifton Springs, N. Y.**

The Gleason Health Resort

Elmira, New York

ILLUSTRATED BOOKLET ON REQUEST

Dr. John C. Fisher, Resident Physician

E. B. Gleason, Propr.

"It's all in the care."

DR. STRONG'S The Saratoga Springs Sanitarium

Write for Booklet A

NORTH CAROLINA

Battery Park Hotel

Famous Everywhere

Asheville, North Carolina

PENNSYLVANIA

Easton Sanitarium For treatment of the nervous or mentally ill. Superior location; skilled care. Visit here before selecting a place elsewhere, or call up Dr. Kinney for particulars. Phone 1661, Easton, Pa.

POCONO MANOR Monroe Co., Pa. Under management of Friends. 1,800 feet above sea level; finest scenery in Pocono Mountains. For table, water, social advantages, the appointments are unsurpassed. Send for announcement. M. E. WISTAR, Mgr., Pocono Manor P.O., Pa.

Trained Nurse Will Board and care for epileptic patients in the country. Every luxury. Address B., 4,097, Outlook.

Hotels and Resorts

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GALEN HALL

ATLANTIC CITY

Announces

THE PRESTON

WERNERSVILLE, PA.

Is now open for guests under the same direction that has established the fame of **Galen Hall, Atlantic City.** A charming mountain home, exceptionally dry climate, with beautiful scenery. BUNGALOWS FOR RENT.

F. L. YOUNG, General Manager.

The Home Sanitarium 119 West Penn St. Germantown, Pa. Board and care for invalids, convalescent or elderly persons. Homelike surroundings, with comfortable accommodations.

SOUTH CAROLINA

Historic Charleston, S. C. Why not make your stay pleasant by occupying steam heated rooms in an attractive old Southern home? All conveniences. Excellent table board near. Refs. exchanged. Address 4,019, Outlook.

The Postern, Summerville, S. C. Surrounded by pines. Large garden, tennis, golf, riding. Modern conveniences, furnace heat. References. Miss C. Walker.

Apartments

To rent for winter months, at $300 per month, handsomely furnished corner apartment, eight rooms and bath, in most desirable location on Riverside Drive. Every modern improvement and extensive view of Hudson River. 4,091, Outlook.

Tours and Travel

EGYPT—EUROPE MISS WELDON, unlimited experience abroad, chaperons young ladies. Highest references. 2626 Pacific Ave., Atlantic City.

Winter or Spring Tour A lady accustomed to conducting private parties has returned from a fifteen months' tour in Europe and will make an engagement for a short or long tour. References. Box 274, Glen Ridge, N. J.

ORIENT Sail February, March, April, May, June, July. **EUROPE**

Best routes, best management, best testimonials, and the lowest prices in the world. **TEMPLE TOURS, 8 Beacon St., Boston, Mass.**

Mediterranean & Orient

Fall & Winter Tours and Cruises. Write for particulars. Dr. & Mrs. H. S. PAINE, Glens Falls, N.Y.

AROUND THE WORLD in 1912 with a select party. Address W. W. Boyd, Dean of College of Education, Ohio State University, Columbus, O.

Glorious Winter Life in SWITZERLAND

Handsomely illustrated booklets on the world's greater winter resorts free for a postal requesting WINTER TRAVEL LETTER NO. 2. Expert advice, interesting literature, and 222 pg. Hotel Guide. All free.

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Europe. Comprehensive University tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. **Rev. George Nason, Wilmington, Del.**

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Tours and Travel

EGYPT and the Holy Land

Greece, Turkey, Roumania, Servia, Hungary, Austria, Germany and France.

Leaving New York, January 24 and February 20. Also a luxurious camping tour, visiting the interior of Palestine and points of historical and Biblical interest off the beaten path.

Address Room 20, 225 Fifth Ave., New York, for 64-page itinerary.

RAYMOND & WHITCOMB CO.

Boston New York Phila. Chicago Pittsburgh Detroit

ORIENTAL TOURS

A varied series giving the very best of Egypt, Palestine, Turkey, and Greece. 13th season. Leader, Dr. A. E. Dunning, former Editor Congregationalist, and long familiar with the Near East. Special lectures. Sailings Feb. to June.

EUROPEAN TOURS

in spring and summer covering all countries. Wide range of prices. Write for advance booklet just issued.

H. W. DUNNING & CO.
101 Congregational House, Boston, Mass.

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TRAVEL EXTENSION COURSE IN EUROPE

Chautauqua Institution offers an extension of its study courses in a tour of the great capitals of Europe. Preparatory readings; preparatory classes. Lectures en route by specialists. The method and spirit of CHAUTAUQUA in a summer's study of Europe at first hand. SAILINGS for 1912, JUNE 19 and 29. Send for full announcement.

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Scholarly leadership and special facilities.

ORIENT TOURS FOR 1912
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EUROPEAN TOURS and "ATHENA" CRUISES
Spring and Summer Sailings.

BUREAU OF UNIVERSITY TRAVEL
20 Trinity Place, Boston, Mass.

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Select parties. **Luxurious Travel.** Reasonable prices. Also high class "Special Tours" through Europe at moderate rates. Send for programmes.

DePotter Tours Co., Ltd. (33d Year)
Flatiron Building, New York

VIOLETT ORIENTAL TOURS

Mar. 2, '12. Select party, experienced leadership. Mediterranean Lands and Europe.
VIOLETT TOURIST CO., Greenville, Ill.

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ORIENTAL TOUR

Sailing February 14. Other tours Central Europe, Norway and Russia. Cultured leadership, balanced itineraries, rich daily programs. The very best obtainable in CULTURAL TRAVEL.

THE CHAUTAUQUA TOURS
Marquette Bldg., Chicago, Ill.

Tours and Travel

THE COLLVER TOURS
"The Best in Travel"

6 months' **ROUND THE WORLD** tour sailing November 18th.

SOUTH AMERICA—The climax in travel. Special tour Feb. 3d (return via Europe without additional charge).

JAPAN and **CHINA** Feb. 7th, with extension to **TRANS-SIBERIA.**

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LONDON IMPERIAL HOTEL RUSSELL SQUARE
Central position, orchestra daily. 600 rooms with breakfast, no extras **$1.20**

ITALY

Hotel Majestic Late **Suisse**
ROME
First-class family hotel. Full South. Reduced rates during the summer.
G. PIOTTI, Prop.

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Orange Grove at Redlands, California

10 acres of Washington Navels, full bearing, large trees, ample and perpetual water rights, all for $17,500. Sightly location, elevation 1,600 feet, 2½ miles from post-office. Particulars by mail.
CARROLL B. SMITH, Box 9, Redlands, Cal.

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FOR RENT, FURNISHED
In Sunny Colorado
IDEAL
Private Country Place

Every convenience. Near town. Purest air and water. Superb views. South slope Cheyenne Mountain. Address

WILLS, SPACKMAN & KENT
COLORADO SPRINGS

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THE BEAUTIFUL CITY
of the **FLORIDA** East Coast.
For **WINTER HOMES,** property of all descriptions, write
EDMONDSON & DONNELLY
Daytona, Fla.

FOR RENT—DAYTONA, FLA. Season 1911 & 12. Handsomely furnished cottage, 7 rooms and bath; electric light; stove heat. Price $500. Address
W. B. CHITTENDEN.

For sale. Florida winter home at Mandarin, in close vicinity home Harriet Beecher Stowe. 12 miles from Jacksonville. About 6 acres. 420 feet well-elevated frontage St. Johns River. 10-room house, modern conveniences. Servants' quarters, also 2-story barn. Artesian well. Bearing orange and grapefruit grove; peaches, pecans, etc. Splendid condition. Address owner, McGehee Whitner, Atlantic Bank Bldg., Jacksonville, Florida.

Real Estate

FLORIDA

FLORIDA ORANGE and GRAPEFRUIT GROVE for sale. 10 acre bearing. Other valuable assets. Fronts large lake, ¼ mile to depot. Well elevated. $5,500. Three other similar opportunities. No attention given land agents. Address owner,
L. O. FEAGIN, Winter Haven, Florida.

NEW JERSEY

WINTER COTTAGES in the PINES
Lakehurst, N. J. For sale or to rent, fully furnished, water, sewer, electric light. Apply to F. C. TORREY, Lakehurst, N. J.

LAKEWOOD
TO RENT FOR SEASON, three-story residence with private concrete garage, perfectly situated. Six master's, four servant and four bath rooms. Large billiard and dining rooms. Freight elevator. All improvements. Suite 518, 2 Rector St., New York.

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Westchester County
New York
FOR SALE
A Most Desirable Hudson River Home Property

Nine and one third acres, rolling, well-wooded, and picturesque. Commanding beautiful view of the Hudson River. Modern house, 14 rooms. Cottage and stable. Neighborhood quiet and refined, easy of access, fine private schools and many other advantages. For full particulars address

Owner, 4,098, Outlook.

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FOR
Development Purposes
IN
Briarcliff Manor
WESTCHESTER COUNTY

A very accessible tract, well adapted for parking and plotting into very desirable lots for middle cost cottages, can be bought at low figure for immediate sale. Address

Briarcliff, 4,131, Outlook

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Real Estate

NEW YORK

FOR RENT WINTER COTTAGES unusually well equipped and furnished at **Saranac Lake** in the Adirondacks. Exhilarating climate; tobogganing, sleighing, skating, snow-shoeing; pure water; good sewerage; choice markets; skilled physicians. Duryee & Co., R. Estate, Saranac Lake, N.Y.

NEW MEXICO

NEW MEXICO. Pecos Valley raises fine fruit and is a delightful place to live. Ten acres of land, at $50 an acre and up, will make a man independent. Write C. L. Seagraves, General Colonization Agent, A. T. & S. F. Ry., 1141 Railway Exchange, Chicago, for Pecos Valley literature and free copies of "The Earth," monthly land journal.

VERMONT

Faircroft Farm contains 155 acres in a high state of cultivation, new modern house with modern conveniences, new barn and stable. ½ mile from village, 1 mile from depot, 8¼ miles from city. Large lawn, plenty of shade trees. A very attractive location, and commands a beautiful view. Reynolds Real Estate Co., Burlington, Vt.

CALIFORNIA

Orange Land at Redlands, California

120 acres finest soil, frostless, including full independent water rights, $400 per acre. Can be graded, flumed and planted to order with best of trees for $200 per acre additional. Particulars by mail.

CARROLL B. SMITH, Box 9, Redlands, Cal.

Attorney at Law

WILLIAM WALLACE YOUNG
Two Rector Street, New York City
Harold P. Coffin, Associate Counsel

BOARD AND ROOMS

THE Melville, 430 W. 118th St. Desirable front room for rent. Refined surroundings. References exchanged. Mrs. John Doggett.

BUSINESS OPPORTUNITIES

WANTED—Partner to assist in the development of boarding department in connection with large and flourishing day school for girls in Greater New York. Investment or equivalent in resident pupils required. 6,757, Outlook.

ADVERTISING things, i. e., circulars, booklets, etc., usually unusual. Francis I. Maule, 411 Sansom St., Philadelphia.

I desire active partner in my manufacturing concern. He must purchase $75,000 to $125,000 interest. The business is of National, successful reputation. Long established. Will increase size 25 per cent. 6,781, Outlook.

BAD DEBTS turned into cash. By a sure, simple system. For business men, credit men, lawyers, collectors, etc. Instructive booklet, "Skilful Collecting," free. National Collectors Association, Brown St., Newark, Ohio.

CHRISTMAS PRESENTS

CHOICE Christmas cards for the season of 1911 now ready by the author of "God bless the friend whom I love." Cards sent on approval. Address Anne Abbott, Richmond Court, Beacon St., Brookline, Mass.

CANTERBURY SERIES of LITTLE GIFTS. Let our catalogue help you in your selection of holiday gifts. Booklets, cards, calendars, etc. Little gifts of quality. Catalogue free on request. W. A. Wilde Company, Ohio Building, Chicago.

INDIAN slippers for indoor wear. Baskets, Navajo blankets. Send for Booklet. Fresh balsam pillow, sixteen inches square, fifty cents. Gray & Company, Saranac Lake, N.Y.

BUNNY Comfort, child's hot-water bag, $1.50. Goody Twoshoes, child's party bag 80 cents. Special prices for fairs. O'Comfort, Andover, Mass.

FOR THE HOME

DOMESTIC SCIENCE handbook free. Correspondence courses. American School Home Economics, Chicago.

HELP WANTED

Professional Situations

WANTED—Experienced nurse. Child of three and infant. Good wages. State age, experience, references. Do not reply unless near enough to visit Englewood, New Jersey. 6,765, Outlook.

WANTED—Agent for the booklet "How to Grow Old Gracefully." Liberal arrangements. 6,754, Outlook.

Business Situations

INCREASE your earning power by learning to write advertisements. Facts sent free. Page-Davis Co., Dept. 32, Page Building, Chicago.

WANTED—Capable woman as assistant superintendent of a lunch room. Apply to Women's Educational and Industrial Union, 264 Boylston St., Boston, Mass.

Companions and Domestic Helpers

WANTED—Good cook, capable taking entire charge kitchen and purchasing all food supplies. Good place and pay for experienced and capable woman. No others need apply. Give full particulars and references by letter only. Warner, Essex Fells, N. J.

WANTED—Reliable woman as working housekeeper. Small house, all modern improvements. No washing. Man does heavy work. Box 96, Glenshaw, Pa.

WANTED—Experienced mother's helper. Child of three and infant. Good wages. State age, experience, references. Do not reply unless near enough to visit Englewood, New Jersey. 6,764, Outlook.

WANTED—An experienced dietitian who can also take charge of housekeeping with an assistant for a hospital of 100 beds. 6,769, Outlook.

MOTHER'S helper to assist with children and housekeeping. Vicinity New York. 6,775, Outlook.

WANTED—Reliable mother's helper. Two children. References. 6,788, Outlook.

WANTED—Woman of character, judgment, and tact, preferably under forty, in good health, to take charge of small, well-located apartment, and act as companion and home-maker to my daughter, studying in New York City. 6,780, Outlook.

Teachers and Governesses

TEACHERS wanted. Vacancies rapidly occurring. Write to-day for booklet. New Century Teachers' Bureau, 1420 Chestnut St., Philadelphia.

TEACHERS WANTED for public and private schools. Emergency calls daily. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

TEACHERS, GOVERNESSES, NURSES, HOUSEKEEPERS, secretaries, companions; trained, practical nurses. The Hopkins' Educational Agency, 507 Fifth Ave.

SITUATIONS WANTED

Professional Situations

DOMESTIC science graduate desires position teacher, director in settlement, church, school, in New York City. 6,762, Outlook.

COLLEGE graduate, highest references, experience in social work, desires tutoring or reading to woman interested in social movements. 6,777, Outlook.

Business Situations

SECRETARIAL literary work. Stenographer, college graduate. Whole or part time. 6,784, Outlook.

SECRETARY - STENOGRAPHER. American woman, earnest, accurate. References exchanged. 6,785, Outlook.

Companions and Domestic Helpers

EDUCATED, refined, Protestant widow as useful companion. Would travel. Recompense no object. 6,759, Outlook.

REFINED young woman wants employment few hours daily. Companion or assistant housekeeper. Good sewer and packer. Best references. City preferred. 6,760, Outlook.

SITUATIONS WANTED

Companions and Domestic Helpers

DRAWING supervisor, with experience, desires position as companion or governess in New York or Brooklyn. Excellent testimonials. 6,767, Outlook.

ACCOMPLISHED, educated, and experienced young German lady, thoroughly competent of full charge in large exclusive home. Excellent manager, housekeeper. Highest recommendations. 6,756, Outlook.

COMPANION'S position desired by young gentlewoman. Experienced traveler, secretary, housekeeper. Care of invalids. References former position. 6,768, Outlook.

NURSERY governess or managing housekeeper. Experienced. 6,770, Outlook.

COMPANION, home management, by young American, socially accomplished; French, Bridge, good traveler, exceptional ability. Not entirely dependent on salary. 6,771, Outlook.

EXPERIENCED governess can combine teaching with housekeeping duties. References exchanged. 6,774, Outlook.

MANAGING housekeeper's position for inn, large family. Broad experience in buying, catering, managing servants. Any location. References. 6,772, Outlook.

YOUNG American woman desires companion or housekeeper's position. References exchanged. Country preferred. 6,776, Outlook.

HOUSEKEEPER, companion, or in some philanthropic work, by a middle-aged woman of refinement and experience. Good references. 6,786, Outlook.

EXPERIENCED housekeeper, manager, executive ability, references, wishes position. 6,778, Outlook.

Teachers and Governesses

MISS Margaret Hogan, 61 W. 104th St., New York City, is a girl without sight, who has recently graduated from Barnard College. She is dependent on her own exertion for a livelihood, and would like a position as teacher in a school or as private tutor. She can teach English, Latin, German, French, and mathematics. For further particulars write her at above address.

ACADIA Seminary graduate (collegiate) wants governess's position. Music, French, German. 6,761, Outlook.

WANTED, by young Canadian woman, college graduate, a position as governess or companion. Best references. 6,753, Outlook.

EXPERIENCED high school teacher, university graduate, desires English position. Been abroad. 6,751, Outlook.

TEACHER wants position. English branches, French, German. References exchanged. 6,758, Outlook.

PARISIAN, experienced teacher of English, German, and music, desires position in refined family. Best references. 6,773, Outlook.

INSTRUCTION in literature and history given at residences. For terms, 6,787, Outlook.

WOMEN'S GOODS

SASH curtains, five tucks, fancy edge, full size. Samples 20 cts. pair, postpaid. Universal Mfg. Co., Woonsocket, R. I.

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"GOOD King Wenceslas." Children's Christmas Play (Rice). 25 cents. R. M. Ely, Cummington, Mass.

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SHOPPING done free of charge. Smart dresses made to measure at very reasonable prices. 6,718, Outlook.

LADIES, you desire to see New York thoroughly with competent chaperon and guide. Write to me. Out of town correspondence solicited. Best of reference. 6,766, Outlook.

EVERGREENS from Alabama forests—wild smilax, Sabal palms, holly, mistletoe, etc. Illustrated circular. Thorsby Institute, Thorsby, Alabama.

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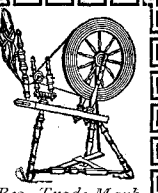

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Hand-made Gowns, $3.75 and $4.00—in eight different styles of daintily embroidered sheer mercerized Nainsook.

Hand-made Gowns, $8.75—Yoke and sleeve of Blind and Eyelet Embroidery, Irish Crochet Medallions and Cluny Edge.

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Madeira Embroidered Chemise, $2.25, 2.75, 3.50, 5.00 and up—in Floral and Conventional designs, Bow Knots, etc.

French Embroidered Chemise, $1.00, 1.50, 2.00, 2.75, 3.50, 4.25 to 10.00—From the lowest priced good quality to the most elaborate styles. Materials fine sheer Nainsook and Linens, trimmed with Real Laces, Irish Crochet, Eyelet and Blind hand embroidery.

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HORLICK'S

Delicious, Invigorating

MALTED MILK

The Food-Drink for all ages.

Better than Tea or Coffee.

Rich milk and malted-grain extract, in powder. A quick lunch. Keep it on your sideboard at home.

Avoid Imitations — Ask for "HORLICK'S" — Everywhere

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Will you own up that you are not giving your body a square deal?

If you will let me help you, I can add years of usefulness and greater efficiency to your business life. You surely are not satisfied through sedentary habits to grow a little weaker and less valuable every day.

I am speaking generally, because I know that nine out of ten men who work indoors have surface muscles that are as soft as dough and stomach and intestine muscles that are growing weaker every day. With even half-proper treatment, the vital muscles can be made strong enough to improve the health, appearance, temperament, ability of any man.

Big biceps and surface muscles no more indicate health than brick walls prove that a building is fireproof. The true test is whether or not the day's work fags you, whether your sleep refreshes you, and whether your body will obey the desires of your mind—in other words, can you do the things you would like to do—can you set your body to work without waste of will-energy?

The Thompson Course

is a series of simple, natural movements, which gives greater strength, vitality and energy to the most important muscles of the body—the stomach, liver, lungs, heart, and other vital organs.

The Thompson Course is designed to set the nerves, muscles and brain working in harmony. When these three forces are co-ordinated, laziness, nervousness, ill-temper and inability to concentrate are impossible.

The Thompson Course requires no apparatus, does not force you to leave off any of your regular habits—and takes but a few minutes of your daily time. Railroad presidents, and other men whose time is probably worth more than either mine or yours, have given their time to my Course and have postponed their retirement many years on account of it, besides greatly increasing their present efficiency.

Unless you are so well satisfied with your physical and mental condition as to believe yourself incapable of improvement, you will profit by reading my book, "Human Energy," which tells all about The Thompson Course. I mail this book free to any responsible person. If you will send me your name and address I will mail you a copy postpaid, with the simple stipulation that you read it as though it were written by a friend.

Take my word for it, this book is worth sending for.

J. Edmund Thompson

Suite 32 Exchange Building, Worcester, Mass.

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Newspaper readers wishing perspective on scraps of information, busy persons who must make the most of spare moments, persons of leisure not desiring to stagnate, successful men and women who were embarrassed among better educated people, non-college men who needed the college outlook, college graduates who realized the need of continuous education—all these and scores of other types of busy workers for the world's weal acknowledge gratefully the help they have been given by the Chautauqua systematic reading idea in practice. It can help you, too, in *some* way.

$5 Secures Complete Reading Course

Four standard books and twelve correlated numbers of the CHAUTAUQUAN Magazine. This is THE AMERICAN YEAR and includes Twenty Years at Hull-House, Jane Addams; The 20th Century American, H. Perry Robinson; The Spirit of American Government, J. Allen Smith; Materials and Methods of Fiction, Clayton Hamilton. Leading magazine features are: As We See Ourselves—in novel, drama, etc.—A Reading Journey Through South America, American Engineering. All of the above—the "don't-read-at-random" Magazine every month rounding out the definite plan—for five dollars; add 30 cents and carriage charges will be prepaid.

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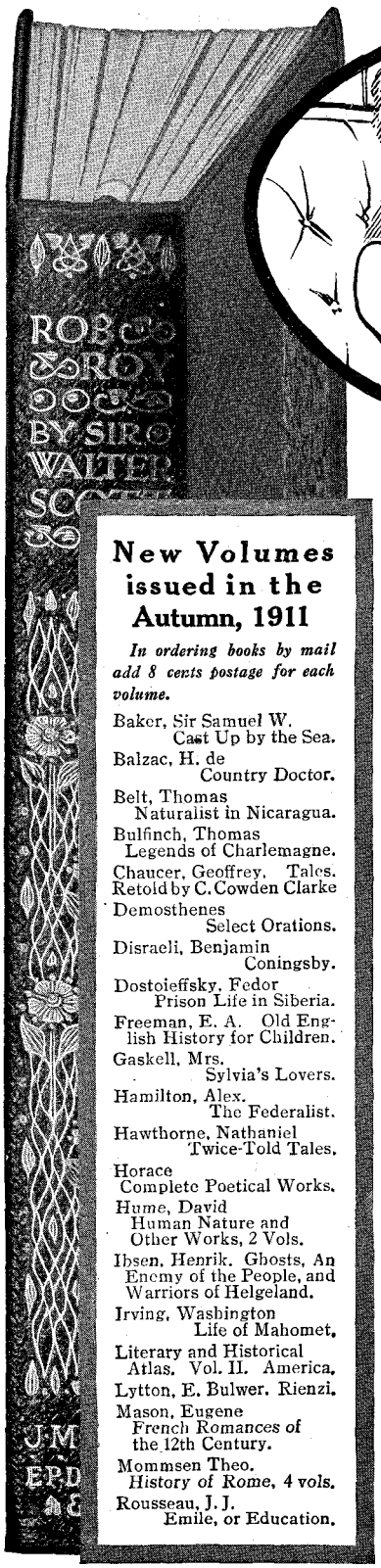

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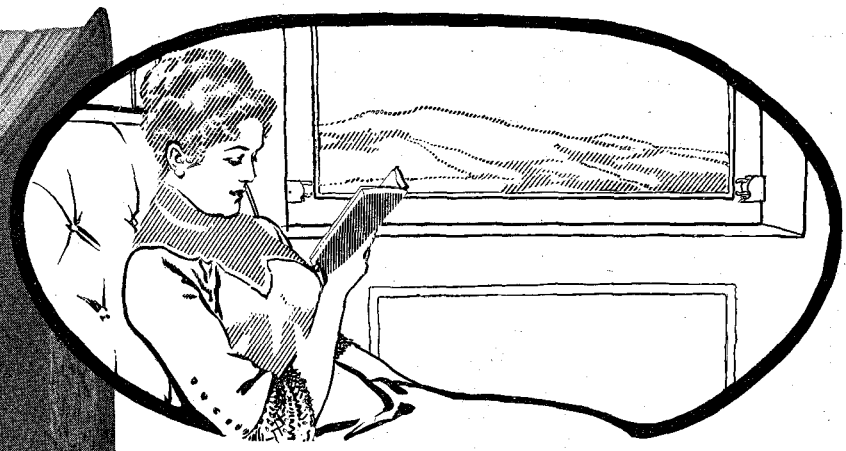

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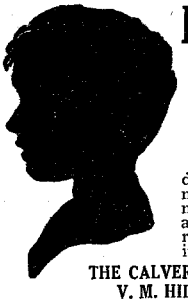

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